

JUNG, RAMANA MAHARSHI AND EASTERN MEDITATION

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Part 1 of Lecture

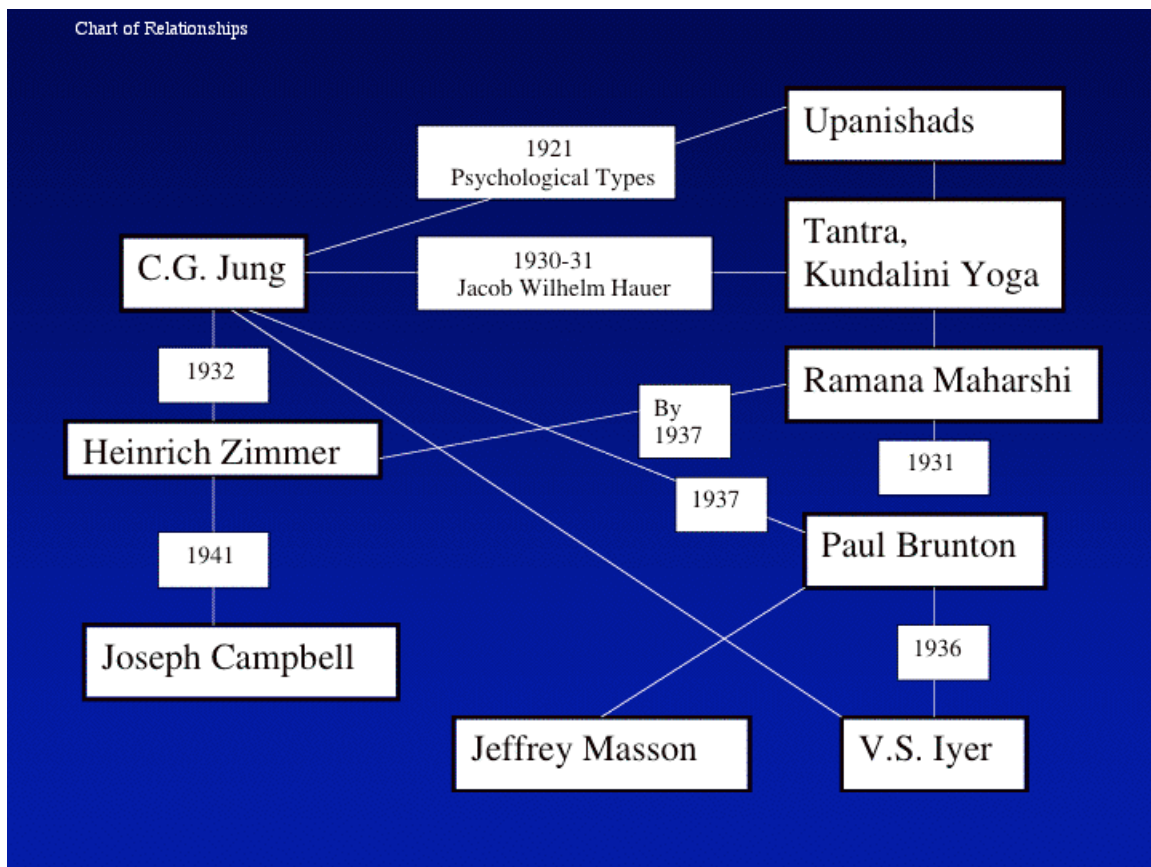
Introduction

These lectures present some comparisons between Jung and the Hindu sage Ramana Maharshi regarding the nature and purpose of meditation. You can see their pictures [here](#).

We cannot jump immediately to reading what Jung says about meditation. For what he says is related to many different influences. We will therefore circle around the topic. Jungians are of course familiar with this method of circumambulation, circling around ideas.

We will first examine Jung's view of the Self, and then compare it to Ramana. The ideas will seem similar. Then I will show differences, and how Jung in fact criticized Ramana. Then I will show how these differences can perhaps be overcome, especially using Jung's lectures on Kundalini yoga. Through all of this, our views of what constitutes eastern meditation may change, and so may our views of what Jung's psychology means for us.

Along the way I am going to spend some time looking at several other people. These include the Englishman Paul Brunton, who made Ramana Maharshi well-known to the Western world. And Heinrich Zimmer, who was part of the Eranos group, who wrote about Indian philosophy and who also translated some of Ramana's teachings into German. Here is a chart showing the relationships among some of these people. We will return to this chart.



Jung and Mysticism

To understand Jung's views on meditation, we need to ask, "Was Jung a mystic?" My short answer is, yes of course Jung was a mystic. His work makes no sense otherwise. But what kind of mysticism was it? In a 1959 interview on the BBC program "Face to Face," John Freeman asked Jung whether he believed in God. Jung's answer was, "I do not need to believe in God; I know." Here is the excerpt from the interview:

Freeman: And did he make you attend church regularly?

Jung: Always, that was quite natural. Everybody went to the church on Sunday.

Freeman: And did you believe in God?

Jung: Oh, yes.

Freeman: Do you now believe in God.

Jung: Yes. Now? ...[long pause] Difficult to answer. I know. I needn't... I don't need to believe. I know.

You may be interested in hearing this interview. An audio clip of this excerpt is available on the website of the Jung Society of Atlanta.

After giving the BBC interview, Jung received letters from many people who had heard the radio broadcast. Jung then clarified his views in a letter to *The Listener*, January 21, 1960 [1A]. In some ways his clarification raises even more issues. Jung wrote:

Sir - So many letters I have received have emphasized my statement about 'knowing' (of God) [in Face to Face, *The Listener*, October 29]. My opinion about knowledge of God is an unconventional way of thinking, and I quite understand if it should be suggested that I am no Christian. Yet I think of myself as a Christian since I am entirely based upon Christian concepts. I only try to escape their internal contradictions by introducing a more modest attitude, which takes into consideration the immense darkness of the human mind. The Christian idea proves its vitality by a continuous evolution, just like Buddhism. Our time certainly demands some new thought in this respect, as we cannot continue to think in an antique or medieval way, when we enter the sphere of religious experience.

I did not say in the broadcast, "There is a God." I said "I do not need to believe in God; I know." Which does not mean: I do know a certain God (Zeus, Jahwe, Allah, the Trinitarian God, etc.) but rather: I do know that I am obviously confronted with a factor unknown in itself, which I call 'God' in *consensu omnium* [consent of everyone] "*quod semper, quod ubique, quod ab omnibus creditur*"). ["What has been believed always, everywhere, and by all"] I remember Him, I evoke Him, whenever I use His name overcome by anger or by fear, whenever I involuntarily say: "Oh God!"

That happens when I meet somebody or something stronger than myself. It is an apt name given to all overpowering emotions in my own psychical system subduing my conscious will and usurping control over myself. This is the name by which I designate all things which cross my willful path violently and recklessly, all things which upset my subjective views, plans, and intentions and change the course of my life for better or worse. In accordance with tradition I call the power of fate in this positive as well as negative aspect, and inasmuch as its origin is beyond my control, 'god', a 'personal god', since my fate means very much myself, particularly when it approaches me in the form of conscience as a *vox Dei*, with which I can even converse and argue. (We do and, at the same time, we know that we do. One is subject as well as object.)

Yet I should consider it an intellectual immorality to indulge in the belief that my view of a god is the universal, metaphysical Being of the confessions or 'philosophies'. I do neither commit the impertinence of a hypostasis, nor of an arrogant qualification such as: 'God can only be

good.' Only my experience can be good or evil, but I know that the superior will is based upon a foundation which transcends human imagination. Since I know of my collision with a superior will in my own psychical system, I know of God, and if I should venture the illegitimate hypostasis of my image, I would say, of a God beyond good and evil, just as much dwelling in myself as everywhere else: *Deus est circulus cuius centrum est ubique, cuis circumferentia vero nusquam*. [God is a circle whose center is everywhere, but whose circumference is nowhere]

Yours, etc.,

Carl Gustav Jung

The last quotation ("God is a circle—") is from a 12th century treatise, *Liber XXIV Philosophorum*. It is attributed to Hermes Trismegistus (an Egyptian sage supposedly before the time of Moses; scholars dispute that dating). The quotation is also cited by Giordano Bruno, Nicholas of Cusa, and by Pascal.[1]

Jung's mysticism was perhaps not orthodox. But Jung did acknowledge to some people that he was a mystic. In 1937, the year before Jung went to India, he told Paul Brunton that he was a mystic, but that he could not publicly admit this. Jung said he had to keep his mystical experiences to himself in order to preserve his scientific reputation [2].

Now in many places, Jung refers to his work as "empirical." And in a sense they are empirical since his mysticism is an experienced mysticism. Jung's mysticism is related to the experience of the Self. But many of Jung's statements go far beyond what we normally consider empiricism [3]. In some places Jung admits this. In a letter of 1934 (a date several years earlier than his conversation with Brunton), Jung wrote:

I don't want to addle anybody's brains with my subjective conjectures. Beyond that I have had experiences which are, so to speak, "ineffable," "secret" because they can never be told properly and because nobody can understand them (I don't know whether I have even approximately understood them myself), "dangerous" because 99% of humanity would declare I was mad if they heard such things from me, "catastrophic" because the prejudices aroused by their telling might block other people's way to a living and wondrous mystery, "taboo" because they are an aduto [holy precinct] protected by deisidaimonia [fear of the gods] as faithfully described by Goethe... [4]

For other views on Jung's mysticism, see the book by Aniela Jaffe: *Was Jung a Mystic?* (Daimon Verlag, 1989).

And Jeffrey Raff, a Jungian therapist who wishes to restore Jung's spiritual side says this:

A student, colleague, and friend of Dr. Jung, von Franz seemed to us to hold the key to a deeper understanding of Jung's theories. We spoke frequently of the written tradition versus the oral tradition of Jungian psychology, for there were major differences between the Jung of the Collected Works and the Jung as von Franz presented him. Von Franz spoke of a Jung who was a spiritual teacher, who knew full well that the inner work was of paramount importance.[5]

But what kind of mysticism is this? There are mysticisms that say our world is an illusion, or that say that we should escape and retreat from the world. There is ascetic monasticism, and the extreme acosmism of some mystics. Or there is the kind of mysticism that advocates a state of trance in which all our awareness of the world disappears and is replaced by a kind of "pure consciousness." Or there are mysticisms that affirm the world, and that seek to transform the world from out of our own transcendent Selfhood.

God, Self and Ego

Jung uses the word 'Self' to refer to our selfhood in its totality, both conscious and unconscious, and (something that is often forgotten), both personal and impersonal. The Self is different from our ego, but it includes and transcends our ego [6]. I therefore have used the word 'transpersonal' for this impersonal Selfhood. Sometimes Jung refers to the Self as the "God-image" within us.



Jung says that the Self is not just a subjective image, but "objective psyche." Now it is confusing that Jung refers to our selfhood as psyche. We tend to think of psyche as being individual. Jung means by 'objective psyche' that the Self is a being with reality of its own, transcendent to us as individuals; it is transpersonal, the "God-image" within us [7]. The self is that out of which we come. Jung says, "It is not I who create myself, rather I happen to myself." [8]

But Jung also says that the Self is also our goal, to which we return. The Self is the Pleroma from which we came and to which we return.[9] The goal of humanity is to make a connection between our ego and Self, which is non-ego. This is the process of individuation.

The Self is outside of time; that is why it can direct us in dreams, by the compensation of opposites (*enantiodromia*), and in synchronistic events.

Jung speaks of the necessity to get beyond our intellect and to break through to a "knowledge of the knower"—the Self. He says that this passion to know the Self is

indistinguishable from the driving force of religion. Jung refers to these experiences of the non-ego as "mystical" [10]. He says that in Zen, the experience of *satori* is interpreted as the breakthrough into a non-ego-like Self [11]. Jung refers to the experience of mystics like Eckhart and John of Ruysbroeck, and their openness to other, non-ego influences.

The Upanishads

Jung's first use of the term 'Self' appears in 1921 [almost 30 years before BBC interview] in his book *Psychological Types*. He there also refers to the *Brahmanic* conception of self as uniting symbol in the Upanishads (paragraphs 331-357). Jung later said in his *Terry Lectures* (1938/40) that he chose the term 'Self' in accordance with Eastern ideas, and the Upanishads in particular.

I have chosen the term 'self' to designate the totality of man, the sum total of his conscious and unconscious contents. I have chosen this term in accordance with Eastern philosophy, which for centuries has occupied itself with the problems that arise when even the gods cease to incarnate. The philosophy of the Upanishads corresponds to a psychology that long ago recognized the relativity of the gods. This is not to be confused with a stupid error like atheism.[12]

Now the *Upanishads* are the final part of the Hindu *Vedas*, their holy Scriptures. The *Upanishads* were written roughly around the 6th century BCE. That is the time that the philosopher Karl Jaspers referred to as "the axial age." It is also about the time of the prophet Isaiah, the time of the Buddha (also in India), and of Confucius.

The *Upanishads* are concerned with the attempt to find the unity of our existence. They say that this unity is found in the Self or *atman*.

Western Dualism

Now to understand what the Upanishads mean by the Self, and what Jung means by the Self, we need to look briefly at dualism in western philosophy. In western thought we tend to identify our thinking as our real selfhood. We call it the rational soul. Then we devalue the other functions like body and sensations. This is the philosophy of Descartes: "I think, therefore I am." Here is a diagram:

Modernism

Dualism in Descartes, Modern Western Thought

GOD

Self as rational thought, “rational soul”

Time

Devaluation of the physical body, sensations,
the “earth,” the “feminine”

In this view, our true being is rational. This over-emphasis on the rational has a corresponding devaluation of the body. This rationalism is sometimes linked to patriarchal views of religion. Or to modernism.

Or we can make the reverse mistake and devalue the rational in favour of the body, the earth. This is the mistake of romanticism and of some kinds of feminism today. It just reverses the dualism. It doesn't solve it.

The Romantic Reversal of Dualism

GODDESS

Self as Physical Body, Sensations, Feelings
Importance of “Nature,” the “Earth,” the feminine

Devaluation of conceptual thought as abstraction

Jung agrees that our self is not to be identified with concepts. Jung says that our conscious knowledge is fragmentary; it splits up our knowledge into simple units [13]. Jung says that the word “concept” comes from the Latin *concupiere*, “to take something by grasping it thoroughly” [14]. He says that this type of [conceptual] consciousness cannot produce more than a partial and partisan truth; it is not capable of psychic wholeness [15]. When our consciousness gets so conceptually one-sided, it gets out of touch with our primordial images and a breakdown occurs [16].

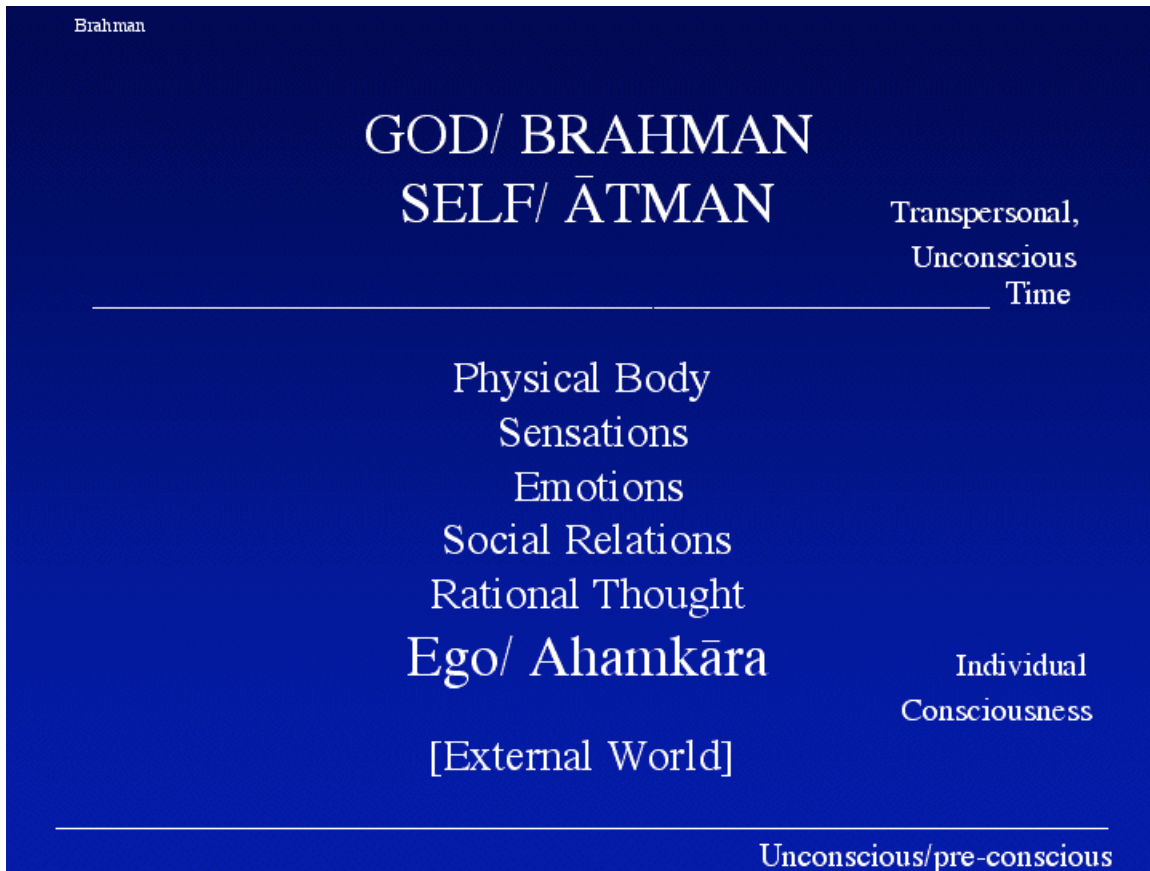
Now does this mean that Jung’s view of the selfhood is romantic? Has he substituted an irrationalistic emphasis on feeling in contrast to such abstraction? Certainly some Jungians have interpreted Jung in this romantic way, emphasizing “the mothers,” the anima, all interpreted in terms of feeling. And this is the basis for Ken Wilber’s criticism of some Jungians. In reacting to rationalism, some Jungians have emphasized the pre-rational. Wilber calls this ‘the pre/trans fallacy,’ the confusing of the pre-personal with the transpersonal.

But Jung also contrasts a one-sided conceptual consciousness with the intuitive, the unexpected, the all-embracing, completely illuminating answer[17]. And that kind of consciousness seems to be more than just feeling. And Jung also has a view of the Selfhood as a radical unity. To understand this, we need to look at the Hindu view of the Self, which Jung acknowledges as the basis for his own idea of the Self.

The Hindu view of the Self

Both of the western forms of dualism—rationalism and romanticism—identify our selfhood with something that is temporal. So in the west, we wrongly identify our self with something temporal.

The Hindu view is that the Self (*atman*) is beyond time and individuality. It is also not to be identified with any of our functions, such as thought or emotion. And Hinduism also says that the Self should not be confused with our individual ego, or what Hinduism calls the *ahamkara* (the I-maker). Our ego includes not only our body and sensations, but also our mind and rationality. Instead, there is a radical unity, beyond all of our functions. Here is a diagram, illustrating the relation of the Self or atman to the temporal functions of the body:



Hindus refer to the Self as supreme consciousness, as *Brahman*. Now, there is a debate in Hinduism to what extent the Self or atman is distinct from God or *Brahman*. There is also a debate, which we will look at later, as to whether Hindus regard the external world as real, or whether it is illusion. What is important to emphasize is that the Self is a radical unity, beyond time and individuality.

Ramana Maharshi refers to the Self as the “cave of the heart”[18]. This beautiful image comes from the Hindu Scriptures. We may compare it to the Biblical idea of our heart as our true center. See Proverbs 4:23, “Out of the heart are the issues of life.” The reference to “heart” should not be misunderstood as referring only to our emotions. It is our center. It is interesting that the Catholic image of the sacred heart of Jesus is still revered by many Indians who are familiar with it.

Jung says, “What we call the unconscious is an exact replica of the Indian concept of super- or supreme consciousness.”[19] He also says that Indian philosophy is the interpretation given to the precise condition of the non-ego. So this meaning of the

unconscious, as the non-ego, is that of the Self to which we move. In this sense, the archetypes pull us towards our true Self.

The problem is, as we shall see, that Jung also speaks of the unconscious with reference to the individual ego. The unconscious in this sense is that from which we come. In this sense, archetypes are primordial, archaic images. There is an ambiguity in Jung's use of the term 'unconscious.' And in the diagram above, Jung refers to the unconscious both at the bottom of the diagram as well as at the level of the Self, above time.

The story of Ramana Maharshi

Ramana's story is interesting. I am summarizing it from the biographies I have listed in the Bibliography. When Ramana was 16 years old, he had a sudden fear of death. To try to overcome this fear, he enacted his death; convinced that his Self would survive death. He did a kind of thought experiment where he pretended to be dead. He lay down on his bed and imitated the rigid position of a corpse. He held his breath, and kept his lips tightly closed so that no sound could escape. He says that he realized that, even if his body died, his Self would survive. He said, "I am not my body. My self, or I is something else." And, he said, "I am not my thoughts. He believed that his self or 'I' was something very real and in fact the only real thing in that state. He felt that he became absorbed in this self or 'I'; this feeling never left him after that. After this, his 'self' was the focus of his attention. It is said that he gained enlightenment at this time, and obtained a unity with supreme consciousness.

Ramana then ran away from home, using a few rupees that had been intended for his brother's school tuition fees. Ramana ran to the holy mountain of Arunachala, of which he had heard from an uncle. He stayed at the temple there, where he spent many months in a trance without moving or talking; he didn't even know when he was being bitten by swarms of insects. He was looked after by certain devout individuals. Later he went to meditate in the caves of the holy mountain Arunachala.

After almost 20 years, a community or ashram came to be organized around Ramana. He said that he was not a guru; the only guru was within one's own Self. His teaching to everyone who came was the same:

1. Find the Self experientially in the “cave of your heart,” the center of your being.
2. Give up your ego, because the Self is beyond your ego.
3. Ask “Who am I?” “Who is the one who is thinking, willing, acting?”

To every question that he was asked, Ramana would respond, "Who is it that is asking the question? Find out, and your question will vanish." [20] In every deed, every act of will, every thought, ask yourself the essential question: "Who is thinking, willing, acting?" The "I" is the actor behind the action, the thinker behind the thought, the one who wills behind the act of willing. The "I" is that which sees, but cannot itself be seen—, the unseen seer. The "I" is that which thinks but cannot be thought of—the unthought thinker.

Ramana called this the "Teaching of Self-Enquiry." An example of this kind of dialogue is as follows:

Disciple: How is one to realize the Self?

Ramana: Whose Self? Find out.

Disciple: Mine, but who am I?

Ramana: Find out yourself.

Disciple: I don't know how.

Ramana: Just think over the question. Who is it that says, “I don't know?”

Who is the ‘I’ in your statement? What is not known?” [21]

Ramana says that the self is not the body, senses, life. Many conclude that it must be the mind. Yet we are not our thoughts. It is we who entertain our thoughts. Are we then to conclude that our thoughts are objects with which the Self, the subject, is sporting? But even this subject seems to be a thought. We should first eliminate objective thoughts. What is then left? What is left is the residuary subject, this stem, or root thought ‘I’ which is called "personality." But finally this root thought must also be eliminated:

The final service of the intellect is to eliminate itself, saying “I too am only the instrument of the subject and am not the subject itself.” [22]

The pure self is not sensed by the intellect. Realization of this Self is pure bliss-consciousness-existence (*Saccidananda*) and it can be understood only by actual experience.

The Hindu idea of the Self or *atman* is therefore that it is the center of our being. It is more than body, mind, and emotions.

There is a Hindu doctrine of the body as five sheaths, rather like layers of an onion that can be peeled away to find the true center, the heart or self. In the course of this peeling process, there are several different bodies: the gross physical body, the subtle body and the causal body. The true self is beyond time and space. Deutsch has interpreted these levels as the different consciousness that we have as we place different emphases on different aspects of our lives. Deutsch says that the analysis of the five sheaths

...shows that there is no discontinuity of consciousness, that there is but one consciousness, namely, that associated with Atman, which appears in different states because of various *upadhis* or mis-identifications of self with one or more aspects of phenomenal selfhood.[23]

I like that interpretation. The sheaths are not actually different bodies, but result from our misidentifications with temporal aspects.

The Self or atman is what remains after the subtraction of the five sheaths. It is the "witness," it is absolute knowledge. The Self is the unseen seer, the unthought thinker. It is not the object of either perception or thought.

Jung's References to the Self

Jung refers to the self in ways that are very similar to Ramana's teaching of Self-Enquiry. Jung says:

An Indian guru can explain everything and you can imitate everything. But do you know who is applying the yoga? In other words, do you know who you are and how you are constituted? ["Yoga and the West," Published in 1936] [24]

and

We must needs revise our somewhat old-fashioned prejudice that man is nothing but his consciousness. This naïve assumption must be confronted at once with the critical question: Whose consciousness? ? [From "Psychology and religion: the History and Psychology of a Natural Symbol," (1937)] [25]

and

A rare philosophic passion is needed to compel the attempt to get beyond intellect and break through to a "knowledge of the knower." Such a passion is practically indistinguishable from the driving force of religion; consequently this whole problem belongs to the religious transformation

process, which is incommensurable with intellect. [beyond our concepts]
[Foreword to DT Suzuki's *Introduction to Zen Buddhism* (1939)] [26]

And in the same Foreword to DT Suzuki, Jung says, "Find him who seeks."

Now these statements by Jung sound sound surprisingly like Ramana. Is it possible that Jung knew of Ramana? It is not only possible, it is certain. Jung was aware of Ramana and of Ramana's teachings. He obtained this knowledge from Paul Brunton and from Heinrich Zimmer. Let us look at Brunton and Zimmer.

Jung and Paul Brunton (See chart of relationships)

Paul Brunton was an English writer on Yoga and related subjects. Brunton kept details of his own past as something of a mystery. We know that Brunton's original name was Raphael Hurst. He was a bookseller and journalist. Brunton wrote under various pseudonyms, including Raphael Meriden and Raphael Delmonte. He changed his name when he visited India and decided to write on spiritual matters. At first he chose the pen name Brunton Paul. He later changed this to Paul Brunton.

Brunton was the one who made Ramana well-known to the western world. Brunton met Ramana in 1931 [6 years before his meeting with Jung], and in 1934, he published a book about his meeting with Ramana. The book was called *A Search in Secret India* (London: Rider & Co., 1934). Even Indian writers refer to Brunton's works. For example, Yogananda visited Ramana in 1935 after reading Brunton's books. He met Brunton at Ramana's *ashram*, and he praised Brunton's writing [27]. There are several reference to Brunton's book by Ramana. Ramana expressly says that Brunton's book is useful for Indians [27A].

I have already referred to Jung's meeting with Brunton in 1937. In 1937, Jung met Brunton, together with V. Subrahmanya Iyer, who represented India at the International Congress of Philosophy at the Sorbonne. Jung invited Iyer and Brunton to K snacht, where they discussed problems of Indian philosophy. It was at this meeting that Jung told Brunton that he was a mystic but that he could not acknowledge this because he had to protect his scientific reputation.

Jung and Zimmer (See chart of relationships)

Jung was also made aware of Ramana through the Indologist Heinrich Zimmer. Jung met Zimmer in the 1930's when Zimmer was Professor of Sanskrit at Heidelberg. Zimmer attended some of the meetings at Eranos. Most importantly, Zimmer translated some of Ramana's writings into German, in a book entitled *Der Weg zum Selbst* [the Way to the Self]. The book was published in 1954, and Jung wrote an introduction to it [28]. In 1946, the book came to the attention of Ramana Maharshi. Dr. B.K. Roy reviewed Zimmer's book and advised Ramana it was only a translation [28A].

Jung's Introduction to Zimmer's book is included in Jung's *Collected Works* as "The Holy Men of India." (CW volume 9). The introduction makes it clear that Jung had read the translated ideas of Ramana.

Zimmer urged Jung to visit Ramana on his trip to India. Zimmer was greatly disappointed when Jung did not do so. Clarke speculates why Jung did not see Ramana:

It may be that Jung, in order to maintain his stance of independence, felt it necessary to avoid a man who, by repute, may well have been able to penetrate his defences, for just as he had since his boyhood refused to bend his knee to the Christian way of faith, so with regard to Eastern spirituality his attitude remained one of guarded objectivity. He could not, as he expressed it, "accept from others what I could not attain on my own, or make any borrowings from the East, but must shape my life out of myself." [29]

Zimmer himself never traveled to India. Jung's failure to meet Ramana greatly disappointed Zimmer. Jung says:

Heinrich Zimmer had been interested for years in the Maharshi of Tiruvannamalai, and the first question he asked on my return from India [in 1939] concerned this latest holy and wise man from southern India. (CW 9, p.576).

In a letter to Gualthernus H. Mees, a Dutch sociologist whom Jung had met in India, and who was a disciple of Ramana, Jung comments on Zimmer's book:

Concerning Zimmer's book I must say that I had no hand in its publication except that I took it in hand to be published by my Swiss publisher. Thus I was fully unaware of how the text came into existence or what its defects

are. I had to leave the entire responsibility to my friend Zimmer who was a great admirer of the Maharshi.[30]

Jung's introduction to Zimmer's book is still referred to today. Parts of it have been reprinted as an introduction to Ramana's teachings. The book *The Spiritual Teachings of Ramana Maharshi* (Boston: Shambhala, 1988), includes excerpts of Jung's introduction. But it leaves out many passages expressing criticism of Ramana.

Jung's introduction to Zimmer's book is reproduced in the *Collected Works* as "Holy Men of India." [31] In his introduction, Jung says that Ramana's thoughts are "certainly beautiful to read" ("Holy Men" para. 955). He compares Ramana's method to that of Western mysticism, where there is a shift from the ego to the self:

The goal of Eastern religious practice is the same as that of Western mysticism: the shifting of the center of gravity from the ego to the self, from man to God. This means that the ego disappears in the self, and man in God. It is evident that Shri Ramana has either really been more or less absorbed by the self, or has at least struggled earnestly all his life to extinguish his ego in it. ("Holy Men" para. 958).

Jung refers to Ramana's ideas about the self:

The Maharshi also calls the *atman* the 'ego-ego'--significantly enough, for the self is indeed experienced as the subject of the subject, as the true source and controller of the ego, whose (mistaken) strivings are continually directed towards appropriating the very autonomy which is intimated to it by the self. This conflict is not unknown to the Westerner: for him it is the relationship of man to God ("Holy Men" para. 955-56).

Jung says that Ramana equates Self and God, and that although this may seem shocking to Europeans, in fact psychology cannot distinguish them:

The equation self=God is shocking to the Europeans. As Shri Ramana's statements and many others show, it is a specifically Eastern insight, to which psychology has nothing further to say except that it is not within its competence to differentiate between the two. Psychology can only establish that the empiricism of the 'self' exhibits a religious symptomatology, just as does that category of assertions associated with the term 'God'. ("Holy Men" para. 957).

Now these quotations make it seem like Jung and Ramana's ideas about the self are very similar. But devotees of Ramana will be surprised to learn that these excerpts from the introduction by Jung do not tell the whole story. In fact, Jung was very critical of

Ramana. Jung disagreed with what he saw as the message of Ramana. Jung says that Ramana is by no means unique:

For the fact is, I doubt his [Ramana's] uniqueness; he is of a type which always was and will be. Therefore it was not necessary to seek him out. I saw him all over India, in the pictures of Ramakrishna, in Ramakrishna's disciples, in Buddhist monks, in innumerable other figures of the daily Indian scene, and the words of his wisdom are the *sous-entendu* of India's spiritual life. ("Holy Men" para. 952).

and

But in India he is merely the whitest spot on a white surface (whose whiteness is mentioned only because there are so many surfaces that are just as black. ("Holy Men" para. 952).

Jung says that this longing for complete simplicity can be found in any *Upanishad* or any discourse of the Buddha. The goal of that kind of spirituality is the extinction and dissolution of the ego: "the ego struggles for its own abolition, drowning the world of multiplicity in the All and All-Oneness of Universal Being." Ramana was just chiming in with this melody of extinction. And the consequence of this kind of spirituality is "the depreciation and abolition of the physical and psychic man (the living body and ahamkara) in favour of the pneumatic man."

Jung disagrees with this acosmic kind of spirituality. He says that without the ego or ahamkara, there is nothing to register what is happening. He is not interested in this kind of spirituality:

The man who is only wise and only holy interests me about as much as the skeleton of a rare saurian" [lizard, dinosaur] ("Holy Men" para. 953).

and

Unadulterated wisdom and unadulterated holiness, I fear are seen to best advantage in literature, where their reputation remains undisputed. ("Holy Men" para. 954).

Jung says that he ran into a disciple of Ramana in Trivandrum [actually it was a disciple of Ramakrishna]. Jung says this disciple was an unassuming little man, a primary school teacher, with innumerable children to feed. But he goes on to say,

Be that as it may, in this modest, kindly, devout, and childlike spirit I encountered a man who had absorbed the wisdom of the Maharshi with utter devotion, and at the same time had surpassed his master because,

notwithstanding his cleverness and holiness, he had “eaten” the world. (“Holy Men” para. 953).

Jung refers to this disciple as “an example of how wisdom, holiness and humanity can dwell together in harmony, richly, pleasantly, sweetly, peacefully, and patiently, without limiting one another...”

In his letter to Mees, Jung refers to this man, Raman Pillai, who was living so harmoniously in the world. Jung says,

I'm sorry that I was under the impression when we met in Trivandrum that you introduced your friend Raman Pillai [referred to in intro to Holy Men of India] as a remote pupil of Shri Ramana. This however doesn't matter very much, since the basic coincidence of most of the Indian teaching is so overwhelmingly great that it means little whether the author is called Ramakrishna or Vivekananda or Shri Aurobindo, etc.

Jung seems to be saying “If you have seen one Indian holy man, you have seen them all.” That kind of arrogant generalization shows a distressing lack of knowledge on Jung's part, and reveals an impatience in him that is not at all in keeping with the psychological method of investigation, of circling around a theme without coming to any preconceived judgments about what it might mean.

In his introduction to Zimmer's book, Jung refers to a contradiction between the Hindu longing to escape the earth for the cosmic Self, and the desire to be a part of the earth:

The insane contradiction, on the other hand, between existence beyond Maya in the cosmic Self and that amiable human weakness which fruitfully sinks many roots into the black earth, repeating for all eternity the weaving and rending of the veil as the ageless melody of India—this contradiction fascinates me; for how else can one perceive the light without the shadow? (“Holy Men” para. 953).

Jung says that the Indian lacks the epistemological standpoint; he is still pre-Kantian, with no psychology:

To the Indian it is clear that the self as the originating ground of the psyche is not different from God, and that, so far as a man is in the self, he is not only contained in God but actually is God. Shri Ramana is quite explicit on this point. No doubt this equation, too, is an ‘interpretation.’ (“Holy Men” para. 957).

Jung says that Ramana's desire to escape the ego is self-contradictory, because without the Maharshi's personal ego, there would be no Shri Ramana at all (“Holy Men” para.

959). There must be a balance between the goal of self as final goal (entelechy of the self) and the ego.

The entelechy of the self consists in a succession of endless compromises, ego and self laboriously keeping the scales balanced if all is to go well. ("Holy Men" para. 959).

Jung believes that Ramakrishna had a more tolerant attitude towards the world:

Whereas Shri Ramana displays a 'sympathetic' tolerance towards the worldly callings of his disciples, while yet exalting the extinction of the ego as the real goal of spiritual exertion, Ramakrishna shows a rather more hesitant attitude in this respect. He says: 'So long as ego-seeking exists, neither knowledge (jñana) nor liberation (mukti) is possible, and to births and deaths there is no end. All the same, he has to admit the fatal tenacity of ahamkara (the 'I-maker'); "Very few can get rid of the sense of "I" through Samadhi "We may discriminate a thousand times, but the sense of "I" is bound to return again and again" "If this sense of "I" will not leave, then let it stay on as the servant of God." ("Holy Men" para. 958).

Jung quotes Angelus Silesius:

I know that without me
God can no moment live;
Were I to die, then he
No longer could survive ("Holy Men" para. 959).

Jung disagrees with the practice of meditation divorced from temporal life: "reflection as an end in itself is nothing but a limitation if it cannot stand firm in the turmoil of chaotic extremes..." ("Holy Men" para. 961).

Brunton's Criticisms of Ramana

Now it is interesting that Brunton had very similar criticisms of Ramana. Excerpts of Brunton's book *A Search in Secret India* are still published and distributed by Ramana's *ashram*. What the *ashram* does not say is that Brunton had a profound disagreement. Brunton says that there were threats of violence against him. In fact, he says he felt forced to leave the *ashram*. He says he left "abruptly" [32].

Brunton says that he did not see Ramana at all in the 12 years before Ramana's death, even though he passed within a few miles of the *ashram* [33]. In a book written in 1941, *The Hidden Teaching Beyond Yoga*, Brunton refers to "threats of physical violence" and "malicious lying ignorance." He speaks of being "harshly separated by the ill-will of

certain men.” He speaks of “hate” and “low manners”, which he attributes to jealousy over his success [34]. The main problems were:

1. In March, 1939, Brunton arrived at Tiruvannamalai, where he stayed at Ramana's *ashram*, not for the expected three months, but for three weeks. Brunton describes the situation at the *ashram* as:

... a highly deplorable situation in the Ramana ashram which represents the culminating crisis of a degeneration which has been going on and worsening during the last three years. [35]

And he complains that Ramana was not exercising any control over the ashram:

But during my last two visits to India it had become painfully evident that the institution known as the Ashram which had grown around him during the past few years, and over which his ascetic indifference to the world rendered him temperamentally disinclined to exercise the slightest control, could only greatly hinder and not help my own struggles to attain the highest goal, so I had no alternative but to bid it an abrupt and final farewell (*Hidden Teaching*, p. 18)

2. It is clear that there were disagreements between Brunton and Ramana's brother, who was in charge of the ashram. Masson says that Brunton had given interviews in the Indian papers about Ramana which the brother had not found satisfactory [35A]. Were these disagreements even earlier than 1939? Brunton had not been at the ashram since early 1936. In September, 1936, Ramana was asked about "some disagreeable statements by a man well known to Maharshi." Ramana replied,

I permit him to do so. I have permitted him already. Let him do so even more. Let others follow suit. Only let them leave me alone. If because of these reports no one comes to me, I shall consider it a great service done to me. Moreover, if he cares to publish books containing scandals of me, and if he makes money by their sale, it is really good. Such books will sell even more quickly and in larger numbers than the others [...] He is doing me a very good turn. [36B].

Now Brunton is not specifically identified here. But the dates fit with Brunton leaving for the Himalayas "in exile."

3. A legal action had been commenced for control of the ashram. Some people said that Brunton was involved. Brunton felt he had to deny this allegation [36].

4. Brunton complained that Ramana didn't impart to him the guidance that he was seeking (*Hidden Teaching*, p. 15). Now what did Brunton want? He certainly had Ramana's instruction of the method of self-enquiry. It seems that perhaps he wanted the magical powers or *siddhis* associated with *yoga*. Examples are the power of telepathy or of foreseeing the future. We know that Brunton was interested in such powers. And he refers to the "higher mysteries of *yoga*." It seems he wanted some kind of initiation from Ramana. But Ramana never initiated anyone. And although such powers may arise in the course of enlightenment, the Hindu traditions state that it is a mistake to seek these powers in themselves. Interestingly enough, Brunton himself was criticized by his own followers for not following through on his promises. Brunton told his own young disciple Jeffrey Masson about his powers. Masson says that Brunton always carried a magic wand or glass rod. Masson was disappointed that he did not get these powers. [37] (For the relation between Masson and Brunton see chart of relationships).

4. Brunton says that meditation apart from experience is "inevitably empty" (*Hidden Teaching*, p. 19). The illuminations gained by *yoga* or by trance states are always temporary ones. Although a trance may produce a feeling of exaltation, this feeling goes away and one must repeat the experience daily. He cites the Hindu philosopher/sage Aurobindo:

Trance is a way of escape—the body is made quiet, the physical mind is in a state of torpor, the inner consciousness is left free to go on with its experience. The disadvantage is that trance becomes indispensable and that the problem of the waking consciousness is not solved, it remains imperfect. (*Hidden Teaching*, p. 27).

Brunton refers to the "sheer shrivelled complacency" of some of Ramana's followers, and their "hidden superiority complex." He refers to this mystical attitude as a "holier than thou attitude," and an assumption that total knowledge had been reached when in fact it was only a partial knowledge (*Hidden Teaching*, p. 16). He says that without the healthy opposition of active participation in the world's affairs, they [mystics] have no means of knowing whether they were living in a realm of sterilized self-hallucination or not (*Hidden Teaching*, p. 19).

5. Brunton had ethical disagreements with Ramana. For Brunton, it was not sufficient for a realized person to meditate. Interaction and involvement with the outside world is

necessary. He felt that Ramana took no stand on issues like the coming war. Brunton seems particularly upset by an incident when news was brought to the ashram that Italian planes had gunned undefended citizens on the streets of Ethiopia (the Italians invaded Ethiopia in October, 1935). Brunton reports that Ramana said:

The sage who knows the truth that the Self is indestructible will remain unaffected even if five million people are killed in his presence. Remember the advice of Krishna to Arjuna on the battlefield when disheartened by the thought of the impending slaughter of relatives on the opposing side [38]

Now I believe that Brunton's criticism of Ramana is correct, at least with respect to ethics. Ken Wilber also says that, however realized Ramana was, he had ethical shortcomings [39]. I see the problem as an inconsistency in Ramana's teachings between different views of the self. On the one hand, the self is seen as static and unmoving, uninvolved in the world. On the other hand, there is the view of the self as dynamic and participating in the world. Brunton says that the field of human activity is meant to be not in the trance-world, but in the external world, this “time-fronted and space-backed world.”

6. Brunton's previous experiences of yoga and meditation. In *Hidden Teaching*, Brunton says that he still regards Ramana as “the most eminent South Indian yogi.” But he also says something quite surprising: that he had known about meditation and yoga before he came to Ramana's *ashram*, and that his experience with Ramana was no new experience. He makes the “confession” that when he first came to India, he was no novice in the practice of *yoga*. Even as a teenager

...the ineffable exstasis of mystical trance had become a daily occurrence in the calendar of life, the abnormal mental phenomena which attend the earlier experience of yoga was commonplace and familiar, whilst the dry labours of meditation had disappeared into effortless ease (*Hidden Teaching*, p. 23).

Brunton claims that he not only had practiced *yoga*, but that he had experienced the abnormal phenomena, or *siddhis*. He refers to the experience of being seemingly extended in space, an incorporeal being.

What I omitted to state and now reveal was that it was no new experience because many years before I had met the saintly yogi of Arunachala, I had

enjoyed precisely similar ecstasies, inward repose and luminous intuitions during self-training in meditation (*Hidden Teaching*, p. 25).

Brunton says that Ramana only confirmed his earlier experiences:

When later, I came across translations of Indian books on mysticism, I found to my astonishment that the archaic accents of their phraseology formed familiar descriptions of my own central and cardinal experiences...(*Hidden Teaching*, p. 23).

This last statement is almost exactly what Ramana claimed for himself—that his experience was direct, and that the later books that he read were only "analysing and naming what I had felt intuitively without analysis or name." [40]

Is Brunton being honest here? Or has he invented this story of previous experience in view of his disenchantment with Ramana? Surprisingly, the independent record seems to show that Brunton may be telling the truth. There is evidence that Brunton had had earlier experiences. A 1931 report of his first meeting with Ramana reports Brunton (then known as Hurst) as telling Ramana that he had earlier experienced moments of bliss. [41]

Brunton says that his experiences with Ramana brought back these earlier experiences. This may be true, but what Brunton says about his first book, *A Search in Secret India*, must give cause for great concern insofar as it relates to the record of Ramana. Brunton says that he used the story of Ramana as a "peg" on which to hang his own theories of meditation:

It will therefore be clear to perspicacious readers that I used his name and attainments as a convenient peg upon which to hang an account of what meditation meant to me. The principal reason for this procedure was that it constituted a convenient literary device to secure the attention and hold the interest of western readers, who would naturally give more serious consideration to such a report of the "conversion" of a seemingly hard headed critically-minded Western journalist to yoga (*Hidden Teaching*, p. 25)

7. God as an illusion. Brunton also criticizes Ramana's view that even God is an illusion:

The final declaration which really put me, as a Western enquirer, off Advaita came later: it was that God too was an illusion, quite unreal. Had they not left it at that but taken the trouble to explain how and why this all was so, I might have been convinced from the start. But no one did. I had to wait until I met V. Subrahmanya Iyer for the answer.[42]

This is a rather strange criticism, and reflects a rather naïve view of Vedanta. Brunton's own later teaching moves from a personal to an impersonal Absolute.

8. Finally, Brunton seems to criticize Ramana for a lack of originality. He says, "some years after I met Maharshi I discovered in an old Sanskrit text the same Who Am I method." [43]

Part 2 of Lecture

As we have seen, Jung met V. Subrahmanya Iyer and Paul Brunton in 1937. Brunton himself had met Iyer that same year, when he stayed with the Maharajah of Mysore. Iyer was the guru of the Maharajah, and Iyer soon replaced Ramana as Brunton's guru. What were Iyer's teachings that so attracted Brunton?

Iyer's main difference from Ramana was that he emphasized practical ethics. Iyer was a follower of Vivekananda (1863-1902). Vivekananda was an Indian philosopher who was also a disciple of the Indian holy man Ramakrishna (1836-1886). But Vivekananda was also influenced by western thought. Hacker and Halbfass therefore refer to him as a "neo-Hindu"—a Hindu influenced by western teaching [44]. Vivekananda wrote the book *Practical Vedanta*, in which he argued that Vedanta had ethical implications [45]. Ramakrishna's disciples set up the Ramakrishna Missions, which emulated Christian missions in India with their emphasis on service to humanity and social involvement. And we have already seen how Jung was familiar with Ramakrishna, and makes reference to his ideas of involvement with the world.

Following Vivekananda, Iyer stressed the basis of ethics in our interdependence with others. He related this in Hindu terminology, and in particular to the Upanishadic identity of atman and Brahman. This is the *tat tvam asi* [that art thou] basis of ethics. According to this view of ethics, we do good to others not out of altruism, but because in some sense we and others share a common identity, so we are serving our true Self. Iyer interpreted Shankara from a Neo-Vedantic point of view. He found in the great Advaitin philosopher a validation of his own ethic of social service (inspired by Western influence), universalism (i.e. Neo-Hindu inclusivism), as well as Indian nationalist sentiment.

Iyer also presented Shankara as a rationalist philosopher, in contrast to the more traditional image of him as a theologian:

[Shankara's system of Advaita] is not even a philosophical dish cooked to suit exclusively the palate of the Hindu. It is like the air and the water, the common food of all men in all countries. It is ... an attempt ... at constructing a "Science of Truth," nay, in fact, it is the only attempt yet made at such a science.[46]

Thus Iyer interpreted Shankara's teaching as food for all humanity, the universal teaching *par excellence*; it is not just a religion, but *the* religion; not a philosophy, but *the* philosophy; not a science, but *the* Science of Truth; not a soteriology, but *the* path to spiritual liberation *par excellence*, wide and deep as the ocean which contains virtually all the water of the world and in which all particular forms ultimately dissolve.

It is unclear whether Brunton realized that in following Iyer, he was accepting a more western outlook on life. But it is interesting that Brunton found Iyer's emphasis on ethics to be too one-sided. Iyer rejected mystical experience and mystical feeling. For him, intellect alone was important.

Prior to going to India, Jung wrote to Iyer [47]. When he visited India, Jung also visited the Maharaja and Iyer in Mysore (at that time a separate princely state). Jung refers to this visit with the Maharaja and Iyer in *Memories, Dreams, Reflections* [48].

After his visit to India, Jung continued to correspond with Iyer.

I know it is a special feature of Indian thought that consciousness is assumed to have a metaphysical and prehuman existence. We are convinced that only what we call the unconscious mind, which is *per definitionem* a psyche not conscious to anybody, has prehuman and preconscious existence. What we call the unconscious is an exact replica of the Indian concept of super- or supreme consciousness. As far as my knowledge goes, however, we have no evidence at all in favour of the hypothesis that a prehuman and preconscious psyche is conscious to anybody and therefore a consciousness.

Concerning your last question I want to say that I quite agree that there is nothing in or of the material world that is not a projection of the human mind, since anything we experience and are able to express through thought is alien to our mind. Through experience and mental assimilation it has become part of our mind and thus it has become essential psychic. Inasmuch as a material thing does not enter our consciousness it is not experienced and we cannot say for certain that it does exist. Whatever we

touch or come in contact with immediately changes into a psychic content, so we are enclosed by a world of psychic images, some of which bear the label "of material origin: others the label "of spiritual origin." But how those things look as material things in themselves or as spiritual things in themselves we do not know, since we can experience them only as psychic contents and nothing else. But I cannot say that material things or spiritual things in themselves are of psychic nature, although it may be that there is no other kind of existence but a psychic one. If that is the case, then matter would be nothing but a definiteness of divine thought, as Tantrism suggests. I have no objection to such an hypothesis, but the Western mind has renounced metaphysical assertions which are *per definitionem* not verifiable, if only recently so India, it seems to me, is still convinced of the possibility of metaphysical assertions. Perhaps she is right and perhaps not. [49]

Jung in India

In 1938, a year after meeting Brunton and Iyer in Küsnacht, Jung made an expedition to India. Jung had the chance to meet Ramana at that time. As we have seen, he had been urged to meet Ramana by the German scholar Heinrich Zimmer, who was translating Ramana's teachings. But Jung chose not to meet Ramana, although Jung was in Madras, quite close to Ramana's ashram. This certainly disappointed Zimmer. Some have wondered whether Jung was afraid to meet a spiritual master [50]. In *Memories, Dreams, Reflections*, Jung gives this explanation, that he could not "accept from others what I could not attain on my own, or make any borrowings from the East, but must shape my life out of myself."

But that does not seem to be a full explanation. After all, Jung had borrowed the very idea of the Self from Indian philosophy. And when Jung went to India, he visited Iyer at the Maharajah's palace in Mysore. Jung says that they had "searching talks" with Iyer (But not with Brunton, who was not in India in 1938). But Jung did not visit Ramana, even though he had the chance. Why did Jung visit Iyer and not Ramana? The answer must be that Jung was influenced by his meeting with Iyer and Brunton, and was influenced by Brunton's appreciation of Iyer's ethical stance as opposed to Ramana's ethical indifference.

Jung's Further Criticism of Ramana

We have already seen some of Jung's criticism of Ramana, contained in his introduction to Zimmer's book. And as I have mentioned some of these criticisms are not included in excerpts of that introduction that are included in book *The Spiritual Teachings of Ramana Maharshi* (Boston: Shambhala, 1988), giving the impression that Jung agreed with Ramana. And we have seen that Jung did not agree with the practice of meditation divorced from practical life.

Jung's letters provide more information about his opposition to this kind of meditation.

1. Jung criticizes Ramana's emphasis on trance and pure consciousness. Jung says that some ego, some consciousness, and some unconsciousness must always remain. He wrote to W.Y Evans-Wentz, a scholar of Tibetan religion from Oxford, who had visited Ramana in 1935 [51]:

I quite agree with him [Mr. Sturdy] that there are states of intensified consciousness which deserve the name "super-consciousness." No matter how far that "super-consciousness" reaches, I'm unable to imagine a condition where it would be completely all-embracing, i.e., where there would not be something unconscious left over.[52]

In this letter, Jung refers for support to the account of the Apostle Paul's conversion. He says that in his *ekstasis*, Paul assures us that an "I" has seen (Acts 26:13):

Now if his [Paul's] ego had been completely dissolved and abolished, he never could have said "I have seen," he might have said "God has seen", or rather he would not have been able to tell us even about the fact that something had been seen at all. So no matter how far an ekstasis goes or how far consciousness can be extended, there is still the continuity of the apperceiving ego which is essential to all forms of consciousness.

In the same letter, Jung says that it is impossible to know without a temporal ego:

Thus it is absolutely impossible to know what I would experience when that "I" which could experience didn't exist any more. One calls this a *contradictio in adjecto*. To experience *Sunyata* [Buddhist emptiness] is therefore an impossible experience by definition, as I explained above, and it is also impossible to experience consciousness in a field of which I know nothing.

Jung wrote an introduction to Evans-Wentz's translation of *The Tibetan Book of the Great Liberation*. In his introduction, Jung says

The Eastern mind, however, has no difficulty in conceiving of a consciousness without an ego. Consciousness is deemed capable of transcending its ego condition; indeed, in its "higher" forms, the ego disappears altogether. Such an ego-less mental condition can only be unconscious to us, for the simple reason that there would be nobody to witness it. I do not doubt the existence of mental states transcending consciousness. But they lose their consciousness to exactly the same degree that they transcend consciousness. [53]

2. In a letter to Iyer, Jung says that to truly live beyond the opposites you would have to be unconscious or dead:

It is certainly desirable to liberate oneself from the operation of opposites but one can only do it to a certain extent, because no sooner do you get out of the conflict than you get out of life altogether. So that liberation can be only a very partial one. It can be the construction of a consciousness just beyond the opposites. Your head may be liberated, your feet remain entangled. Complete liberation means death. What I call 'consciousness' would coincide with what you call 'mind.' [...]

If you eradicate the ego completely, there is nobody left that would consciously experience. Too much ego always leads to a state of conflict, therefore it ought to be abolished. But it is the same thing as with the pairs of opposites: if you abolish the ego altogether, then you create unconsciousness. One assumes however that there is a consciousness without ego, a sort of consciousness of the *atman*. I'm afraid this supreme consciousness is at least not one we could possess. Inasmuch as it exists, we do not exist.[54]

3. In his letter to Mees, Jung disagrees with the idea of trying to live a life in perfect balance:

I consider a man's life lived for 65 years in perfect balance as most unfortunate. I'm glad that I haven't chosen to live such a miracle. It is so utterly inhuman that I can't see for the life of me any fun in it. It is surely very wonderful but think of being wonderful year in year out! Moreover I think it is generally much more advisable not to identify with the self. I quite appreciate the fact that such a model is of high paedagogical value to India.[54]

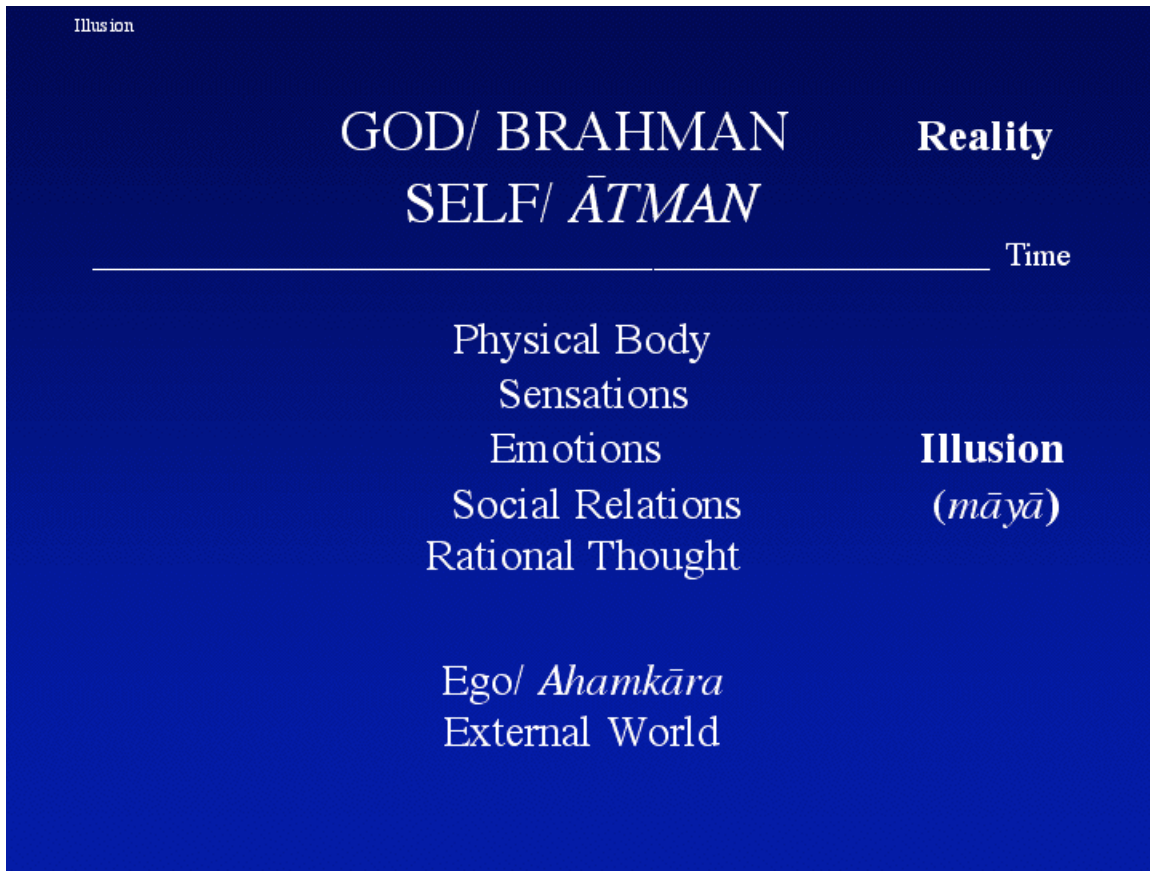
Why does Jung oppose balance? This seems to conflict with his admiration for the disciple of Ramakrishna, Raman Pillai, whom Jung praised for living so harmoniously. Instead of opposing balance, would it not be better to say that Ramana was in fact not living a balanced life? As we have seen, that is Ken Wilber's criticism of Ramana.

4. Jung criticizes the assumption that the world is an illusion. Jung becomes quite sarcastic in his letter to Mees. He refers to Ramana's enlightenment experience as a child:

I wonder wherein his self-realization consists and what he actually did do. We know this running away business from parents etc. with our saints, too! But some of them have done something tangible—if it was only a crusade or something like a book or the *Canto di Sole*. I had a chance, when I was in Madras, to see the Maharshi, but by that time I was so imbued with the overwhelming Indian atmosphere of irrelevant wisdom and with the obvious Maya of this world that I didn't care any more if there had been twelve Maharshis on top of each other. I was profoundly overawed and the black pagoda of Bhuvaneshvara took all the air out of me. India is marvelous, unique, and I wish I could stand once more on Cape Cormorin [far southern point] and know once more that this world is an incurable illusion. This is a very helpful and salutary insight, when you must not live daily in this damn machinery and these undeniable realities which behave exactly like they are real. [55]

Maya and Illusion

Jung's criticism of Hinduism depends on a very widespread view of Hindu thought. In this view, our true Self is ultimately identical with Brahman, and the world is illusion, *maya*. The goal is to be identical with Brahman. According to this view, meditation means a loss of individual consciousness and a kind of trance, the seeking a pure consciousness. Advocates of this view believe that meditation is seeking union with God, or Brahman, and that the world is to be left behind, or recognized as an illusion. See the following diagram:



But not all Hindu thought says that the world is an illusion. The idea that the world has some reality can be found in some of the *Upanishads*, where for example it says that the world comes from Brahman, like a spider emitting its web (*MuU* 1,1,7). There is also an emphasis in the *Upanishads* on the world deriving from a portion of Purusha (*CU* 3,13,7).

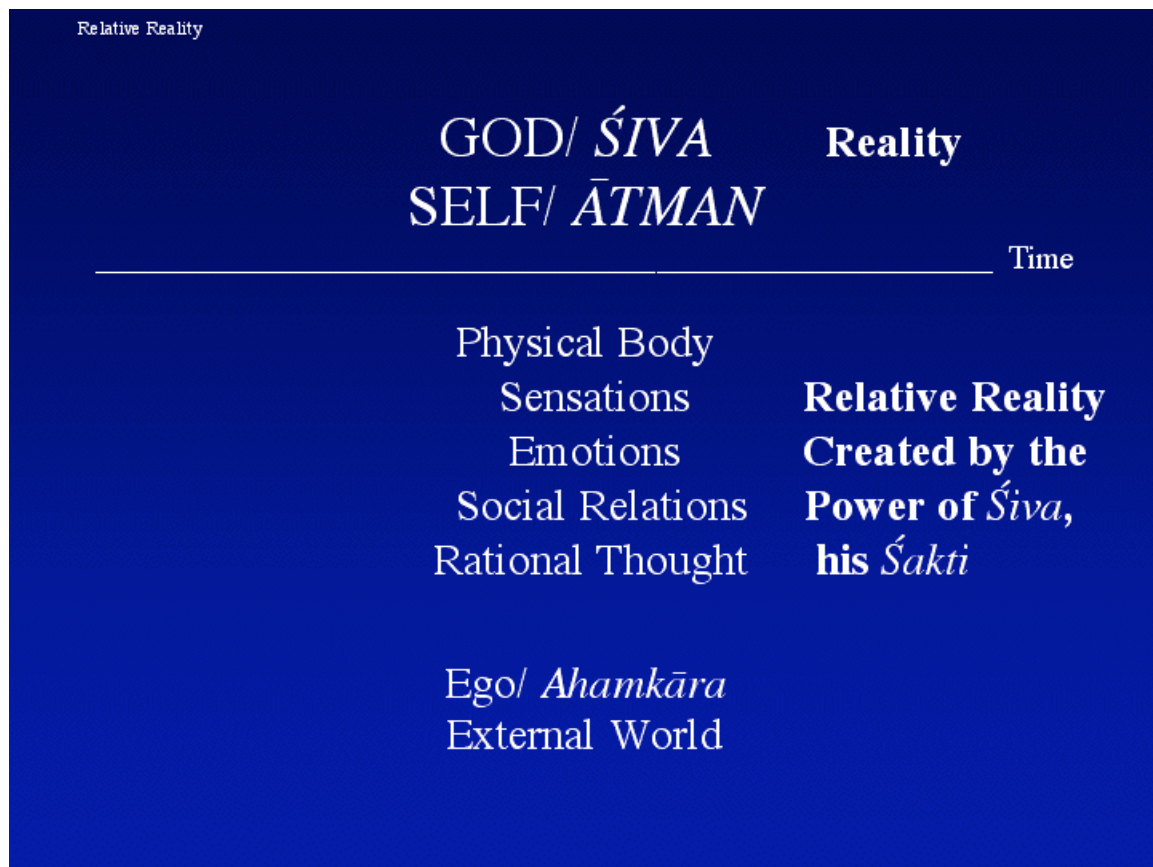
And the idea of the reality of the world is more developed in the later Hindu tradition of *tantra*. Now by *tantra*, I don't mean the caricature that many people have of tantra as a collection of bizarre sexual techniques and other practices. That side of *tantra* does exist. But *tantra* also emphasizes the idea that the world has reality in *Brahman*. In *tantra*, *Brahman* is not seen as a static being, the only reality. Instead, *Brahman* is dynamic, creating the world.

Now when Jung speaks of the Self and its relation to *Brahman*, he seems to be using this dynamic idea. Jung sees Brahman in dynamic terms. He says that *Brahman* coincides with a dynamic or creative principle that he calls *libido* [56]. Freud had used the term

libido to refer to the sexual drive behind human activity. Jung uses the term as meaning psychic energy in general. Jung refers extensively to *Brahman* and to the idea of uniting of opposites. He says that *Brahman* is the union and dissolution of all opposites, and at the same time stands outside them as an irrational factor [57].

Here are some emphases in *tantra*:

1. This tradition sees *maya* not as illusion, but as the creative power of God. In this tradition, the God Shiva is substituted for *Brahman*. See the following diagram:



The creative power of Shiva is beautifully portrayed in the sculpture of the dancing Natraj (Shiva as Lord of Creation):

Siva and Sakti

ŚIVA and ŚAKTI (Goddess)



2. This power, or energy or *shakti*, is often personified in feminine terms. There is a relation between Shiva and his feminine power, *Shakti*, between God and the Goddess.
3. *Tantra* holds that the world has a relative reality, in Shiva.
4. *Tantra* holds that there can be liberation in this life. One who is liberated in life is called a *jivanmukta*. Now this idea that one can be liberated before death is not at all universally accepted in Hinduism. Many Hindu texts say that liberation can occur only after death, when one escape *samsara*, the endless round of rebirth. Even those Hindu traditions that believe in the possibility of *jivanmukti* (living liberation) speak of liberation in death as a higher form of liberation.
5. *Tantra* is also the source for many practices of modern Hinduism such as *mantras*, the emphasis on a teacher or a *guru*, and a specific kind of *yoga* known as *kundalini yoga*. We will talk about *kundalini* later.

Tantric influence on Ramana

Some of Ramana's writings seem to reflect the viewpoint that Jung criticized—that the world is an illusion. But other teachings of Ramana reflect tantric teachings, and the reality of the world. These teachings of Ramana are not as well known. If Jung had known about them, he might have been more sympathetic to Ramana.

1. Ramana himself makes reference to later Hindu texts that were influenced by *tantra*. These writings include The *Yoga Vasistha*, the *Vivekacudamani*, the *Ribhu Gita*, and the *Tripura Rahasya*. Ramana makes these statements, which may be surprising to those who view him in the tradition that regards the world as an illusion.
2. Ramana says that the world has some reality. The world is unreal only when it is looked at apart from Brahman.

Shankara has been criticized for his philosophy of Maya (illusion) without understanding his meaning. He made three statements: that Brahman is real, that the universe is unreal, and that Brahman is the universe. He did not stop with the second. The third statement explains the first two; it signifies that when the Universe is perceived apart from Brahman, that perception is false and illusory. What it amounts too is that phenomena are real when experienced as the Self and illusory when seen apart from the self [58].

and elsewhere he says,

The Vedantins do not say the world is unreal. That is a misunderstanding. If they did, what would be the meaning of the Vedantic text: "All this is Brahman?" They only mean that the world is unreal as world, but it is real as Self. If you regard the world as not-Self it is not real. Everything, whether you call it world or *maya* or *lila* or *sakti*, must be within the Self and not apart from it [59].

3. Illusion is only when we regard the world as existing apart from God (Brahman). The world comes from God and derives from God; it has no meaning in itself.

We may compare this teaching of Ramana to the idea of panentheism. In panentheism, God is not to be identified with the world as in pantheism and the matriarchal religions. Nor is the world illusion. The world is real, but it is included in God.

As the Bible says, "In him we live and move and have our being" (Acts 17:28). "For of him, and through him, and to him, are all things: to whom be glory for ever" (Romans

11:36). This is also what the word 'existence' means. It comes from the Latin '*ex-sistere*', meaning 'to stand out,' or in French, '*sortir de*.' This standing out is in relation to a background. Humans have a pre-given essence given by God from which they emerge into existence. They are therefore ex-sistent beings. I find some similarity to this view in the Dutch philosopher Herman Dooyeweerd, who denies that the world is made up of any substance existing apart from God. Instead, the entire temporal world, and even our own selfhood, exists only as *meaning*, pointing towards its Origin in God. When we look at the temporal world apart from God, we end up absolutizing it, and making it into an idol.

Jung says something similar—that our (temporal) ego tries to misappropriate what belongs only to the Self:

...for the self is indeed experienced as the subject of the subject, as the true source and controller of the ego, whose (mistaken) strivings are continually directed towards appropriating the very autonomy which is intimated to it by the self. This conflict is not unknown to the Westerner: for him it is the relationship of man to God.[60]

3. Ramana accepts the idea that one can be liberated in this world. In fact, Ramana is seen as a modern example of one who is liberated in this way, a *jivanmukta*.

4. Ramana says that when you are liberated, you see the world differently. You no longer act out of ego. And you see *Brahman* in everything. In his description of *sahaja samadhi* Ramana also says that you realize that nothing belongs to you as ego. It is therefore a state beyond ego-consciousness. And Ramana says that one realizes that everything is being done "by something with which you are in conscious union" (*Teachings of Ramana Maharshi*, p. 185). In some passages, Ramana seems to say that after liberation an ego remains, although it is an ego that has been expanded by its consciousness of inter-relation with others. It is an expanded awareness in the *sahaja* state. For example, Ramana says, "You must have been there during the void to be able to say that you experienced a void." (*Teachings of Ramana Maharshi*, p. 13). Now that sounds like what Jung wrote to Iyer, about the necessity of an ego for any experience.

5. Ramana discourages meditation, especially meditation leading to trance. Ramana says that trance is a state like drugs. "If you are so anxious for trance, any narcotic will bring it about." He also says that trance is only an absence of thoughts. That state prevails in

sleep [61]. Thus, if you want a trance, go to sleep! Ramana says that meditation strengthens the ego instead of liberating from it. "Meditation is possible only if the ego be kept up." [62] And he says, "Who is the meditator? Ask the question first. Remain as the meditator. There is no need to meditate." [63] And he says,

Why do you wish to meditate at all? Because you wish to do so you are told *Atma samstham manah krtva* (fixing the mind in the Self); why do you not remain as you are without meditating? [64]

Instead of seeking this trance state, or *nirvikalpa samadhi*, we are to seek *sahaja samadhi*. *Sahaja* means 'natural.' And *sahaja samadhi* is the consciousness of the liberated person who returns to the world. That person does not live out of ego anymore, but lives through Self.

Christian influence on Ramana

We have seen that Ramana's idea that the world has a relative reality was influenced by *tantra*. But it was also influenced by Christian teachings. I have already made the comparison to panentheism. But there were also very specific Christian influences on Ramana:

1. Ramana attended a Christian mission school, a fact that is important because he later drew parallels between his experience and Christian thought.
2. Ramana had extensive knowledge of the Bible. Scriptures For example, he says that the whole of *Vedanta* is contained in the two Biblical statements "I am that I AM" and "Be still and know that I am God." He frequently refers to these Biblical passages. [65]
3. There are numerous comparisons to Christianity in the biography of Ramana. The first biography of Ramana was published in English in 1931 by B.V. Narasimha Swami, an early devotee [66]. This biography makes numerous comparisons of Ramana to Jesus. Almost every chapter is headed by a quotation from the New Testament, including the following:

(1) But what went ye out for to see? A man clothed in soft raiment? Behold they which are gorgeously appareled and live delicately, are in King's courts. But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.

(2) Two men shall be in the field; the one shall be taken, the other left. [in reference to Ramana's choosing the path of liberation and not his two other brothers]

(3) Ye must be born again. [in reference to Ramana's awakening at the age of 16]

(4) How is it that ye sought me? Wist ye not that I must be about my Father's business? Luke 2:49, in reference to Ramana's departure for Arunachala]. Note the reference to his "Father in Heaven."

(5) He that loveth father or mother more than me is not worthy of me.

(6) He that findeth his life shall lose it, and he that loseth his life for my sake shall find it.

(7) His Father knows his need of these things [what he should eat and wherewithal he shall be clothed]

(8) He who clothes the lilies of the field was clothing him.

(9) Love of wealth is the root of all evil [in reference to throwing away his money and possessions]

(10) Then one said unto him, "Behold, thy mother and brethren stand without, desiring to speak with thee." "But," he answered and said, "who is my mother and who are my brethren?" [St. Matthew, in reference to Ramana's not returning with his mother]

(11) Ye are the light of the world. A City that is set on a hill cannot be hid. Neither do men light a candle and put it under a bushel but on a candlestick; and it giveth light unto all that are in the house. [Matthew 5:14-15, in reference to living in the Caves]

(12) Resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also"

(13) Father, forgive them, for they know not what they do" [in reference to robbery at the ashram]

(14) Easier to go through a needle's eye than for a rich man to enter into the Kingdom of God

(15) Lay up treasures in Heaven.

In this biography, Narasimha Swami also refers to Christian gospel hymns by Sankey, which he adapts to refer to Ramana instead of to Jesus. He says that when the baseness of the ego is lost, the survivor is the "Son of God." (p. 30). The ego is referred to as "the old Adam" (p. 65).

Narasimha Swami's biography of Ramana pre-dates Paul Brunton's book about Ramana [67]. And Narasimha Swami's biography was later used for the subsequent biography of

Ramana by Ramana's devotee Arthur Osborne[68]. But Osborne removed all the references to the Biblical quotations!

We have seen that in *tantra* there is a dynamic relation between Brahman and his creative power or *shakti*. We may compare this to the Biblical tradition, where *Sophia* or Wisdom is personified as feminine. And in Christian terms, we may speak of Trinitarian theology. As interpreted by Abhishiktananda and his successor Bede Griffiths (following Jakob Boehme), there is a dynamism in the Trinity, where the Father is Ground of Being, the Son is Logos, and the Holy Spirit is the loving relation between the two. Within our own consciousness, there is a similar movement out of the ground of our being into consciousness, and the relation between this ground and our consciousness. Note: I am not suggesting that the relation within the Trinity is the same as the relation within our own consciousness. Jung has been interpreted that way by some interpreters, who suggest that God needs man's consciousness in order to fulfill himself. In my view, such a pantheistic interpretation of Jung is debatable [69]. In my view, the distinction between the Trinity and our own consciousness that distinguishes Christianity from the Hindu tantric tradition [70].

Kundalini Yoga

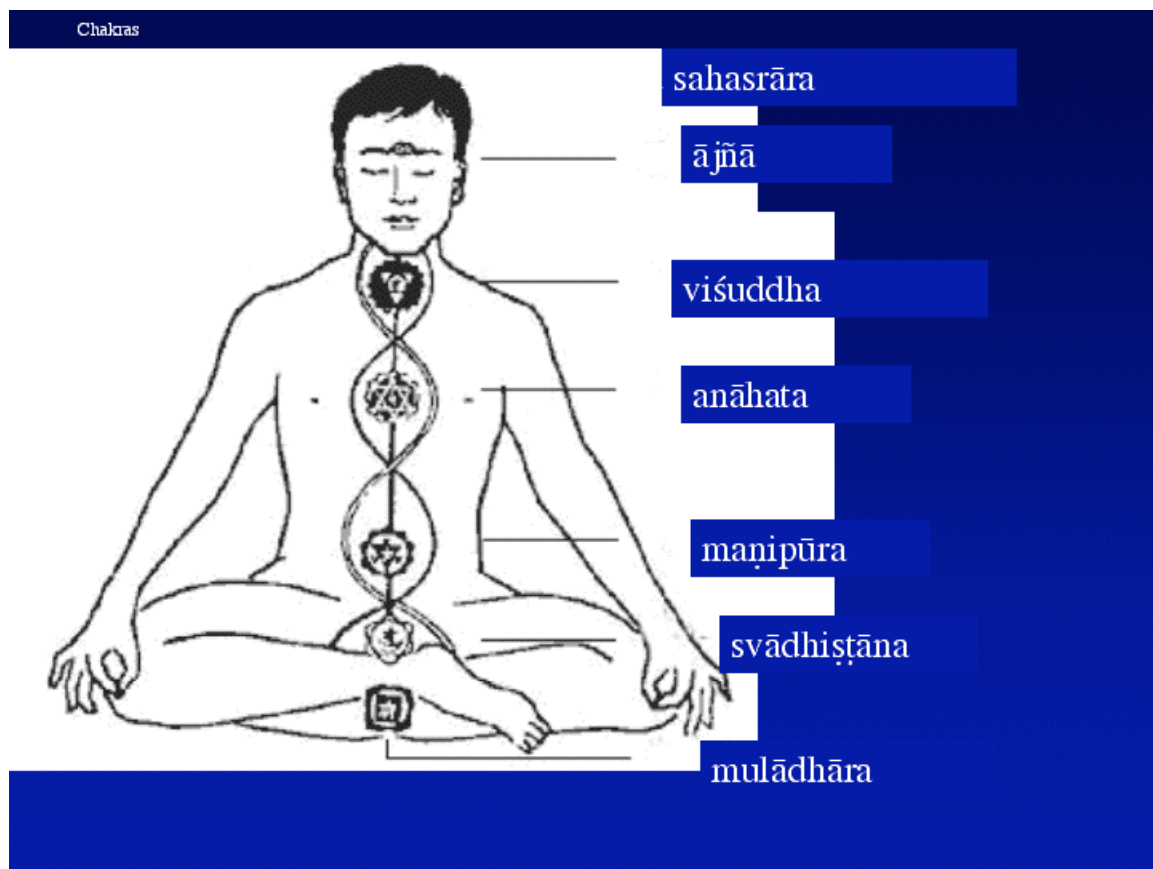
Now there is another area that we need to explore in order to understand Jung's views in relation to Ramana and eastern meditation. That link is yoga, and *kundalini yoga* in particular.

1. The word '*yoga*' is related to our word 'yoke' meaning "to link." The goal of yoga is union with *Brahman*. *Yoga* is a spiritual practice to link our ego to the Self and to God. '*Yoga*' is rather like our word 'religion.' One of the etymologies for this word is *re-ligio*, a linking. It is interesting that Dooyeweerd accepts this etymology of the word religion.

Jung is less clear whether he accepts this etymology for 'religion.' As Edinger points out, there is another etymology—*relegare*, meaning "careful observation, and taking account of the numinous." [71] Jung accepts that etymology [72]. It is the opposite of neglect, and means the careful consideration of the background of one's life, and source of being.

2. Not all *yogas* are the same. In the West, we usually associate *yoga* with exercise classes and calisthenics. But in India, *yoga* was not intended to become healthy; the practice assumes an already healthy individual who wants to progress further spiritually. The systematization of this *yoga* was first done by Patañjali (200 CE). This type is usually known as *hathayoga*.

3. *Kundalini yoga* is more recent. It is referred to in tantric texts after 300 CE. *Kundalini yoga* refers to union with God/Shiva or the Goddess (various forms). In *Kundalini yoga*, the body is represented as consisting of a series of *cakras*. See diagram:



The aim is to awaken the limited kundalini power at the base of the spine, through the various *cakras* to the top of the head. At the top, this energy is merged with limitless energy. In its latent form, this energy is pictured as a coiled serpent. The energy rises to the highest *cakra*, where there is union with limitless power, Shiva.

Jung and Kundalini Yoga

Jung had detailed knowledge of *kundalini yoga*. In 1931, Jung gave a seminar on *Kundalini yoga* [73].

Shamdasani, the editor of this book on *Kundalini*, says that Jung himself practiced *yoga* before 1920. He used *yoga* to calm himself when he first confronted the unconscious around time of World War I. Now we do not know his specific practice; he did tell someone that in times of great stress, he lay down flat on bed and just lay there quietly and breathed quietly (*Kundalini*, p.xxv). Whether that counts as *yoga* may be debated.

The seminar in 1931 was given jointly with J.W. Hauer. See chart of relationships.

In his book *The Jung Cult*, Richard Noll tries to make a big issue of Jung's association with Hauer [74]. Hauer was a Nazi sympathizer, and proposed a new Aryan religion. The most that Noll can really say is that Jung's ideas originated in climate that produced Nazism. But that is a kind of guilt by association. It is true that Jung made some unwise choices. He belonged to a psychology association associated with the nephew of Goering. And Jung also didn't speak out enough against the beginnings of Nazi Germany. Jung wrote that he saw the tumult of the time as a necessary phase.

But Hauer was also an expert on *yoga*. Georg Feuerstein, who has written many valuable works on *yoga*, says that Hauer possessed a rich knowledge of Indian thought; we owe him a great deal in the study of *yoga* and *Samkhya* (*Kundalini*, p. xxxiii).

In his lectures, Jung gives a psychological interpretation of the *cakras*. Jung distinguished between personal and transpersonal aspects of *kundalini*. Remember that for Jung, our psyche is both personal and impersonal. He says that the *cakras* are symbolic depictions of our inner experience and of our individuation process. *Kundalini* is the development of our non-ego life.

The personal descent

If we look at the *cakras* in a personal way, then Jung says that we think of consciousness as located in our heads. In psychology there is therefore a descent to our unconscious levels.

Jung says that we begin in head, that is the *ajña cakra* (*Kundalini*, p. 63).

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We clothe knowledge in words: that is *vissuddha*, the throat *cakra*.

But we experience feelings, the throbbing of the heart, the *anahata cakra*. Jung contrasts our head knowledge with our heart knowledge. We express this distinction when we speak of learning something "by heart." (*Kundalini*, p. 35)

Lower still, in the *manipura cakra*, we experience emotions, such as irritation and anger. This is the area of the diaphragm. We are the victim of our passions. Jung points out (*Kundalini*, p. 107) that the Greek word for diaphragm, '*phren*,' is also used for disturbances of the mind, as in 'schizophrenia.'

Lower still in the *svadhisthana cakra*, the body begins to speak. Jung says (*Kundalini*, p. 63) that this is the level where psychic life may begin. We experience emotion in a physiological way, for example when we have difficulty controlling the bladder. He seems to say that dogs live in this *cakra* (*Kundalini*, p. 64). We are disturbed in our intestinal functions. We are taught things bodily, as when we are taught our ABC's by the crack of a whip. The wounds inflicted in initiations are also at this level. Jung says that for primitive peoples, everything happens in this way. There is no ego, but only a reference to self in the third person.

The impersonal (transpersonal) ascent

Some people look only at Jung's personal interpretation of *kundalini*. See for example Harold Coward, who says that Jung turns the *kundalini* symbols on their head, beginning with the head and working down, the reverse of what Kundalini yoga actually teaches [75]. But this misses the important point in Jung's lectures. For Jung says that this personal analysis, the descent, is only the beginning.

In analysis the suprapersonal process can begin only when all the personal life has been assimilated to consciousness (*Kundalini*, 66).

All of this personal analysis is only preliminary to the real individuation process. In the personal sense, the *cakra* system is like six cellars, one above the other (*Kundalini*, p. 68). We may descend to the sixth cellar, but we remain in the depths of the earth; the gods are still not awakened; we must awaken *Kundalini*, make clear the light of the gods to the individual spark of consciousness. *Kundalini* is the suprapersonal, the non-ego, the totality of the psyche. It is inner cosmic meaning, the subtle body.

Jung says that our conscious culture, despite all its heights, is still in the lowest *cakra*, the *muladhara* (*Kundalini*, p. 66). Some people are not even in the *muladhara* world. There are some who are not even born. “They are in the world only on parole and are soon to be returned to the *pleroma* where they started originally.”

Now it is most important that you should be born; you ought to come into this world—otherwise you cannot realize the self, and the purpose of this world has been missed. Then you must simply be thrown back into the melting pot and be born again. (*Kundalini*, p. 28)

Jung says that we must leave some trace in the world, complete our *entelechia* [goal] (*Kundalini*, p. 28).

The suprapersonal is an event outside of the ego and of consciousness. And what seemed to be the summit of our endeavor is merely something personal, merely the light-spark of consciousness. Personal life must first be fulfilled in order that the process of the suprapersonal side of the psyche can be introduced.

In analysis the suprapersonal process can begin only when all the personal life has been assimilated to consciousness” (*Kundalini*, p. 66).

Kundalini develops the impersonal [suprapersonal] life. We awaken *Kundalini* to begin the development of the suprapersonal within the individual, and "in order to make clear to the individual spark of consciousness the light of the gods." *Kundalini* is the development of that non-ego life. And to do that we ascend to the other levels which are unconscious to us. ["In analysis the suprapersonal process can begin only when all the personal life has been assimilated to consciousness” (*Kundalini*, pp. 30, 66)].

Jung says that *buddhi* is personal consciousness; *kundalini* is the other; one must not identify the two. To confuse the two is the mistake of theosophy; inflation.

Theosophy confuses the personal with the cosmic, the individual light-spark with the divine light; that results in tremendous inflation (*Kundalini*, p. 68).

Jung says that the *Kundalini* is the *anima* (*Kundalini*, p. 22).

When we move in the transpersonal direction, there is an ascent through the *cakras*.

1. First Cakra: *Muladhara*

The situation of modern European consciousness is symbolized by the first *cakra*. Our conscious, waking world, where true self is asleep. This is a condition where humans seem to be the only power, and the gods, or the impersonal, non-ego powers, are inefficient, or sleeping (*Kundalini*, p. 14). I would say that this is the world of preparing tax returns, of competition, of concern about whether a certain football team will win.

Jung says that Hindus regard this world as transient. India: ego and consciousness as unessential parts of the self. Hindus are fascinated by the background of consciousness; we are identified with our foreground. But now for us, too the background of psyche has come to life (*Kundalini*, pp. 61,62).

Awakening *Kundalini* is therefore separating the gods from the world so that they become active; the world of eternity is totally different from our world; visions are nonpersonal, impersonal (*Kundalini*, pp. 25,26).

On the one side the personal aspect, in which all the personal things are the only meaningful things; and another psychology in which the personal things are utterly uninteresting and valueless, futile, illusory. You owe it to the existence of these two aspects that you have fundamental conflicts at all, that you have the possibility of another point of view...a point outside if you want to understand. (*Kundalini*, p. 26).

In this state, which is the rational viewpoint, we are not aware of the unconscious, although there is a "spark" which points to another conception of life. Our *ajna* is caught in this world; it is a spark of light, imprisoned in the world. This is *anahata* in *muladhara*.

We need to ascend from the impersonal to the transpersonal. From the *sukhma* [impersonal] aspect, we ascend when we go into the unconscious, because it frees us from everyday consciousness. In the state of ordinary consciousness we are actually down below, entangled, rooted in the earth under a spell of illusions, dependent—in short, only a little more free than the higher animals. (*Kundalini*, p. 67).

Jung says that the concept of *Kundalini* has little use except to describe our own experiences with the unconscious, “the experiences that have to do with the initiation of the suprapersonal processes” (*Kundalini*, p. 70).

In the ascent, our consciousness is severed from its objects. Individuation begins with the self severing itself as unique from the objects and the ego. It is as if consciousness became separated from the objects and from the ego and emigrated to the non-ego—to the other center, to the foreign yet originally own (*Kundalini*, p. 83). This detachment of consciousness is a psychological experience, which in practice is expressed as a feeling of deliverance. It cannot be proved philosophically

2. *svadhisthana*

Here we get into the unconscious, symbolized by the sea; it is encountered in analysis. And it is symbolized by baptism (*Kundalini*, p.15).

3. *manipura*

This is the area of the solar plexus, the abdomen, and navel. One gets manifestations of light, intensity (*Kundalini*, p. 17). It is the

...fire center, place where the sun rises. Priest approaches with candle after baptism. You become twice-born (*Kundalini*, p. 30).

Jung says that Jesus becomes Christ, the nonpersonal or symbolic personality (*Kundalini*, p. 31). *Manipura* is the center of identification with the god (*Kundalini*, p. 68). Christ is the leader; the promise of what the mystic or initiate may also contain.

...you belong now to a fourth-dimensional order of things where time is an extension, where space does not exist and time is not, where there is only infinite duration—eternity”

But we also experience temptation at this level. At this level, desire, passions; the whole emotional world breaks loose “Sex, power, and every devil in our nature gets loose when we become acquainted with the unconscious” (*Kundalini*, p. 33).

In crossing the *manipura*, the threshold of the diaphragm, we realize our mystical identity with others:

Yet he has an inkling that he is in a peculiar way identical with him, that man is himself continuing life; he is not cast aside. For his substance is not only his personal self but the substance of that young man, too. He himself lives on, and the thing is taken care of. And he is in it, he is not out of it (*Kundalini*, p.48).

4. *anahata*

In *anahata* you behold the *purusa*, a small figure that is the divine self, not identical with mere causality; it is our essence (*Kundalini*, p.38). This is the beginning of individuation (*Kundalini*, p.45). Individuation is not that you become an ego: you would then be an individualist. The one who believes he lives in first and fourth centers at once is verrückt (*Kundalini*, p. 40). Here are some things that Jung says about this individuation:

Individuation is becoming that thing which is not the ego.

The ego discovers itself as being a mere appendix of the self in a sort of loose connection.

If you function in your self you are not yourself; as if you were a stranger; buy as if you did not buy. St. Paul: But it is not I that lives, it is Christ that liveth in me.

5. *vissuddha* (the neck, larynx, speech)

This is the ether center; abstraction (*Kundalini*, p. 42). We try to reach beyond our actual conception of the world (*Kundalini*, p. 47). We experience psychical reality as the only reality, and psychical essences as the fundamental essences of the world. All psychical facts have nothing to do with material facts; this is taking a thing on its subjective level; you find your worst enemy within ourselves. You experience the world as your game; and people outside are exponents of your own psychical condition. Whatever befalls you, whatever experience or adventure you have in the external world, is experienced as your own experience. The whole game of the world becomes your subjective experience [But Jung says you can't live at this level] (*Kundalini*, pp. 49-50).

6. *ajna* (between eyebrows)

Here the subtle body develops, the being that Goethe termed "Faust's Immortal" (*Kundalini*, pp. 77-78). Jung refuses to speculate about this level, because one must experience it:

...you can reflect upon those things, but you are not there if you have not had the experience (*Kundalini*, p. 47).

In this center, the ego disappears completely:

The God that has been dormant in *muladhara* is here fully awake, the only reality; and therefore this center has been called the condition in which one unites with Siva. One could say it was the center of the *unio mystica* with the power of God, meaning that absolute reality where one is nothing but psychic reality, yet confronted with the psychic reality that one is not. And that is God. God is the eternal psychical object. God is simply a word for the non-ego. (*Kundalini*, p. 57).

Jung describes the consciousness in this center. This consciousness includes all the former experiences; all the *cakras* would be simultaneously experienced:

That would be an exceedingly extended consciousness which includes everything—energy itself—a consciousness which knows not only “that is thou” but more than that—every tree, every stone, every breath of air, every rat’s tail—all that is yourself; there is nothing that is not yourself. (*Kundalini*, p. 59).

7. *sahasrara*

Jung says that this center cannot be experienced. It is merely a philosophical concept with no substance; beyond any possible experience (*Kundalini*, p. 57). It is a mere logical conclusion from the premises before. It is without practical value for us. In *ajna*, we experience ourselves as distinct from God. But here we are not different from God, we are nothing but *Brahman*. There is no experience because it is one, it is “without a second”:

...merely a philosophical concept...there is no experience because it is one, it is without a second. It is dormant, it is not, and therefore it is nirvana. This is an entirely philosophical concept, a mere logical conclusion from the premises before.

Jung therefore denies that a transcendental self would be conscious. We could not even know that we are experiencing it. The mystical experience achieved by *Kundalini* is transient. We cannot always live in meditation. There is still some ego left. The ego may be changed by our encounter with the unconscious. We may, for example, feel more related to the world. It is an individuated ego, one that is connected with the Self. We have integrated our ego with the unconscious. And just as there is a continuing ego, so some unconscious still exists. Even Ramana says that the *sahaja* consciousness has some *vasanas*.

Jung and the Transpersonal

1. Ambiguity

Jung's use of the terms 'unconscious' and 'archetypes' are ambiguous: they refer both to the regression downwards in the personal self, but also to the ascent upwards to the supratemporal Self. [76] Sometimes Jung refers to archetypes as 'archaic image,' or our 'phylogenetic heritage' stored in the collective unconscious [instincts]. The archetypes are then archaic thought-forms imbued with 'ancestral' or 'historic' feeling, and, beyond these feelings, the sense of indefiniteness, timelessness, and oneness. These are regressions uses of the term (for the descent).

This regression can also be a collective unconscious, because it is part of our archaic heritage. Thus, the collective unconscious is not always the same as the transpersonal. The collective unconscious can also be a regression! This is not recognized by many Jungians, who concentrate on finding archetypes of this archaic kind, instead of archetypes that lead us to wholeness.

For Jung also speaks of archetypes as the highest form of our potential. They are that which pulls us towards the Self. Jung believed that the archetype of the Self is itself such a central, unifying archetype.

Such evaluation or interpretation depends entirely upon the standpoint or state of the conscious mind. A poorly developed consciousness, for instance, which because of massed projections is inordinately impressed by concrete or apparently concrete things and states, will naturally see in the instinctual drives the source of all reality. It remains blissfully unaware of the spirituality of such a philosophical surmise [77].

But as Ray Harris points out, Jung was unable to distinguish in which direction he was looking. Jung says,

So regarded, psychic processes seem to be balances of energy flowing between spirit and instinct, though the question of whether a process is to be described as spiritual or as instinctual remains clouded in darkness. [78]

2. Individuation goes beyond individual ego to transpersonal

Jung says that his term for awakening of kundalini is "psychic objectivity." It is an impersonal psychical experience: strange because we think the unconscious is our own (Kundalini, p. 93). When the gods begin to awake they have the effect of an earthquake

which shakes us and even shakes our houses down It is a non-ego experience (*Kundalini*, pp. 27-28).

That is the reason why these experiences are secret; they are called mystical because the ordinary world cannot understand them...(*Kundalini*, p. 28).

3. This is a change of consciousness, a transformation. It results in our seeing differently.

Jung says that in the mystical experience, another subject appears in place of the ego. One sees differently. It is not a matter of seeing something else [79]. It is a letting go of oneself, an emptying of ideas and images [80].

Jung says that a vision of light is common to many mystics; this vision has to do with an acute state of consciousness. Many ordinary sensations of the body disappear. He says this suggests that their energy has been withdrawn [81]. The energy saved goes to the unconscious, and increases the readiness of the unconscious to break through into consciousness. He refers to the mystic Hildegard of Bingen. This brings into awareness areas of the psyche normally covered in darkness [82].

4. As already noted, Jung says that Christ is a model of one who did this.

5. Jung says that we are not to identify with the Self or God; rather, it is the experience of "Christ living within us."

This is Jung's idea of "the directing psyche." Jung says that the Hindu *purusha* [or primal Person] is a symbol that expresses these impersonal forces that are other than ourselves:

If you function in your self you are not yourself--that is what you feel. You have to do it as if you were a stranger; you will buy as if you did not buy, you will sell as if you did not sell. Or, as St. Paul expresses it, "But it is not I that lives, it is Christ that liveth in me," meaning that his life had become an objective life, not his own life but the life of a greater one, the *purusha* (*Kundalini*, p. 40).

6. Jung says that we should not seek to live beyond all opposites; we can only unite the opposites in a partial way (See letter to Iyer).

7. Jung discouraged yoga. He recommended the practice of active imagination:

However, I do not apply yoga methods in principle, because, in the West, nothing ought to be forced on the unconscious. Usually, consciousness is characterized by an intensity and narrowness that have a cramping effect,

and this ought not to be emphasized still further. On the contrary, everything must be done to help the unconscious to reach the conscious mind and to free it from its rigidity. For this purpose I employ a method of active imagination, which consists in a special training for switching off consciousness, at least to a relative extent, thus giving the unconscious contents a chance to develop [83].

Ramana and Kundalini

Let us now look at Ramana's teachings again. Here are some things that Ramana says about *kundalini*:

1. The *cakras* are to be interpreted symbolically

It is surprising to find that Ramana makes a statement very similar to Jung: The *cakras* are for concentration purposes and are interpreted symbolically. The current of *kundalini* is ourselves [84].

2. Ramana says that we do not end with the top *cakra*, but we loop back down again to our heart center, from which we live.

Ramana says that *kundalini* must be roused before realization (*Talks*, 358). He says

If one concentrates on the *Sahasrara* there is no doubt that the ecstasy of *samadhi* ensues. The *vasanas*, that is the latencies, are not however destroyed. The *yogi* is therefore bound to wake up from the *samadhi*, because release from bondage has not yet been accomplished. So he passes down from the *sahasrara* to the heart through what is called the *jivanadi*, which is only a continuation of the *Sushumna*. The *Sushumna* is thus a curve. It starts from the solar plexus, rises through the spinal cord to the brain and from there bends down and ends in the heart. When the *yogi* has reached the heart, the *samadhi* becomes permanent. Thus we see that the heart is the final centre. (*Talks* 575).

Ramana says that the *anahata* is the *cakra* lying behind the heart (*Talks*, 392). After reaching *sahasrara*, we must come down to the heart as the final step (*Talks*, 450).

3. Yoga is only preliminary to the real awakening, the experience of the heart.
4. There is a more direct path to realization than *kundalini*:

The more direct path is the method of Self-Realisation. Ramana says that we don't have to worry about Kundalini. Ramana told K.K. Nambiar that if the heart center was in *anahata cakra*, why not go directly to it instead of to the other centers (why meditate on

the base of the spine (*muladhara*) or the tip of nose or the space between eyebrows?). If you want to go to Tiruvannamalai from Madras, why go to Benares first? [85] He says to search for the origin of the ego by diving into the heart. Do not waste time meditation on *chakras*, *nadis*, *padmas* or *mantras* of deities, or their forms. Do not engage in Yogic practices or incantations.

5. In liberation we move beyond ego, and see the Self in everything

Ramana says that rousing the *kundalini* has same effect as when the *jnani* sends the life-force up the *sushumna* and severs the *chit-jada granthi*. *Kundalini* is only another name for *atman* or Self or *shakti*. We talk of it as being inside the body, because we conceive ourselves as limited by this body. But it is in reality both inside and outside, being no other than Self or the *shakti* of Self.

Recognition of the world as the manifestation of shakti is worship of *shakti*. [86]

Conclusions and Summary

Yes, Jung was a mystic . We have seen that he already knew about Hinduism before hearing about Ramana Maharshi. By 1921, when he published *Psychological Types*, Jung had obtained the idea of the Self from the Hindu *Upanishads*. And Jung certainly knew about *Kundalini yoga* by the time he taught the seminar with Hauer on *Kundalini Yoga* from 1930-31. By 1937 he had certainly received information about Ramana from Heinrich Zimmer . By the time that Jung went to India in 1938, he was probably already biased against Ramana based on his conversations with Brunton and Iyer.

Jung might have been more sympathetic to Ramana's ideas and experience had he known about (1) Ramana's view of *maya*—that temporal reality has a relative reality. This was based on both *tantric* and Western sources and (2) Ramana's view of *sahaja samadhi*, and Ramana's opposition to meditation that resulted in trance.

There is a way of interpreting Ramana that fits more with Jung, although it is probably surprising to most devotees of Ramana

(1) Neither Jung nor Ramana Maharshi advocate meditation in the sense of seeking trance or “pure consciousness.”

(2) Both say we can be liberated in the world. The world is then seen and experienced differently.

(3) Both refer to stages of consciousness.

(4) There are both personal and transpersonal levels of consciousness.

(5) We move from our individual ego to a transpersonal “being lived by” the Self in the *sahaja* state.

I have referred to ambiguities in Jung between the descent to the personal unconscious and the collective archaic archetypes, and the ascent to the transpersonal unconscious. Ken Wilber rightly calls this the pre/trans fallacy—confusing the pre-personal with the transpersonal. Joseph Campbell is an example of someone who makes this confusion. Campbell does not distinguish archetypes as to levels of consciousness. On the television series, Bill Moyers: The Power of myth: “Sacrifice and Bliss”], Campbell relates stories of a hero dying in order for life to appear. He refers to a ritual in New Guinea, where he says they really enact the myth of death and resurrection. In the initiation of young boys into manhood, there is a five-day ritual of drumming and chanting. The rituals are boring, and wear you out until you break through into something else. Then he says comes the great moment. they build a great shed of enormous logs, supported by two uprights. Then a young woman, ornamented as a deity, is brought in and made to lie down. With drumming and chanting, six boys were permitted their first public intercourse. The last boy comes in, and with her in full embrace, the supports are withdrawn, the logs drop, and the couple are killed. He says this is the union of male and female as they were in the beginning, begetting and death. The pair are pulled out, roasted and eaten that evening. Campbell then says, “You can’t beat that. That’s the sacrifice of the Mass.” When I first heard this, I lost my respect for Campbell.

I hope that this comparison between Jung and Ramana Maharshi can help us to avoid interpreting Jung in this kind of a regressive way.

Some Questions

1. Do Jungian analysts in their practice actually emphasize the different stages of consciousness, which are referred to in Jung's lectures on *Kundalini* yoga? Do they refer to the transpersonal? To a Selfhood that is beyond the temporal? Or is most of the analysis concentrated on uniting the personal aspects of consciousness, dealing with what is in what Jung calls the "cellars.?"
2. What are the implications of the distinction between pre- and trans-personal consciousness?
3. Can there be regression as well as progression in listening to the unconscious?
4. Are archetypes experienced differently at different stages of analysis?
5. We have seen the criticism by Brunton and Wilber of the under-development of Ramana's ethics. Are Jung's ethics also under-developed?
6. We have seen that Jung says we cannot live beyond the opposites. Do Jungian analysts sometimes try too hard to reach this stage of beyond the opposites? Such a state cannot be experienced consciously. If ego remains, then we retain some awareness as a subject, and retain a subject-object relationship.

Endnotes

[1] Roberts Avens, in his article "Western Romanticism and the East" gives early sources for this phrase. He refers to Liber XXIV philosophorum, Proposition II; Clemens Baumker, "Das pseudo-hermetische Buch der vierundzwanzig Meister [. . .]," *Abhandlungen aus dem Gebiete der Philosophie und ihrer Geschichte. Festgabe zum 70. Geburtstag Georg Freiherrn von Herding* (Freiburg im Breisgau: Herder. 1913), p. 31.

This treatise of Hermes Trismegistus [thrice greatest] was translated into Latin by Ficino in 1463. His definition of God and the cosmos as: "Deus est sphaera infinita cuius centrum est ubique nusquam circumferentiae" (God is an infinite sphere whose center is everywhere but whose circumference is nowhere) was fundamentally identical to that of the Neo-Platonists but he stressed man's innate divine nature even more. In the *Pimander*, supposedly written by Trismegistus, it is stated, "He who knows himself goes toward himself... You are light and life, like God the Father of whom man is born."

And Giordano Bruno wrote: "We can assert with certainty that the universe is all centre, or that the centre of the universe is everywhere and its circumference is nowhere." Frances Yates: *Giordano Bruno and the Hermetic Tradition* (Chicago: University of Chicago Press, 1964) , p. 247.

Pascal used the following words:” God is a circle; His centre is everywhere, His circumference is nowhere.”

The source for Cusanus (Nicholas of Cusa) is: *De docta ignorantia*, II, cap.2: "God is like an infinite sphere, whose center is everywhere and circumference nowhere."

[1A] Cited by E.A. Bennet: *What Jung really said* (New York: Schocken Books, 1966, rev. 1983), . pp.: 167-8

[2] Paul Brunton: *The Notebooks of Paul Brunton* (Burdett, NY: Larson, 1984), vol. 8: Reflections on my Life and Writings, p. 214.

[3] Wulff comments, "Strictly speaking, Jung is not a phenomenologist. Some of his central concepts, such as the collective unconscious or the self, go far beyond phenomenological investigation." David M. Wulff: *Psychology of Religion: Classic and Contemporary Views* (New York, John Wiley & Sons, 1991), p. 461. Chapman believes that there are three different theories of religious experience in Jung's work: the empirical, the phenomenological, and the metaphysical. Harley Chapman: *Jung's Three Theories of Religious Experience* (Lewiston: Edwin Mellen Press, 1988).

[4] Letter from C.G. Jung to Bernard Baur-Celio Jan 30, 1934, *C.G. Jung: Letters*, ed. Gerhard Adler (Princeton, 1973), Vol. 1, pp. 140, 141.

[5] Jeffrey Raff: *Jung and the Alchemical Imagination* (Nicholas-Hays, Inc, 2000), p. 1. Cited by Ray Harris, "Revisioning Individuation: Bringing Jung into the integral Fold," online at [<http://207.44.196.94/~wilber/harris2.html>].

[6] C.G. Jung: Foreword to "Introduction to Zen Buddhism", *Psychology and the East*, (Princeton, 1978), p. 142, para. 885. As Wilber says, any "self" of which we are conscious is absolutely, unequivocally and most definitely not our Self. Ken Wilber: *The Marriage of Sense and Soul* (New York: Broadway Books, 1999), p. 327.

[7] Or as we might say in more orthodox language, our Selfhood as created in the image of God. The world in its diversity is created from the unity of God. Similarly, we, as the image of God, must develop and individuate fully from the unity of our Selfhood into the diversity of the world.

[8] C.G. Jung, "Transformation Symbolism in the Mass" (1940), *Collected Works*, Vol. 11, p. 259, para. 391."

[9] C.G. Jung: *The Psychology of Kundalini Yoga: Notes of the Seminar Given in 1932 by C.G. Jung*, ed. Sonu Shamdasani, (Princeton, 1996), p. 28. Jung speaks of some people who "are not yet born." "They are in the world only on parole and are soon to be returned to the pleroma where they started originally." Jung speaks of the need to fulfill our goal, our entelechia.

[10] C.G. Jung: Foreword to "Introduction to Zen Buddhism", *Psychology and the East* (Princeton, 1978), p. 143, para. 887.

[11] C.G. Jung: "Psychology and Religion: The History and Psychology of a Natural Symbol", *Collected Works*, Vol. 11, p. 82, para. 140. Note: This is a westernized view of Zen, since Zen does not have a view of Selfhood. See James Heisig: *Philosophers of Nothingness* (University of Hawaii Press, 2001).

[12] C.G. Jung: "Psychology and Religion: The History and Psychology of a Natural Symbol", *Collected Works*, Vol. 11, p. 82, para. 140.

[13] C.G. Jung: "Foreword to "Introduction to Zen Buddhism", *Psychology and the East*, (Princeton, 1978), p. 152, para. 900.

[14] C.G. Jung: "What India Can Teach Us", first published in 1939 and reproduced in J. J. Clarke: *C.G. Jung on the East* (London: Routledge, 1995), pp. 57-60. Jung's idea of the "grasping" nature of concepts is very similar to Heidegger's idea.

[15] C.G. Jung: "Foreword to "Introduction to Zen Buddhism," *Psychology and the East*, (Princeton, 1978), p. 156.

[16] C.G. Jung: "Commentary on The Secret of the Golden Flower," *Psychology and the East* (Princeton, 1978), p. 15, para. 15.

[17] C.G. Jung: "Foreword to Introduction to Zen Buddhism," *Psychology and the East* (Princeton, 1978), p. 552.

[18] Ramana seems to have obtained the idea of the "cave of the heart" from the Vivekacudamani, which he translated into Tamil. The phrase is also used in the *Ramana Gita*, p. 18. Ch. II, v.2. A statue has been erected at the *samadhi*, the memorial for Ramana; the following verse [*sloka*] from the *Ramana Gita* is engraved on it:

In the midst of the cave of the heart,
in form of the I, in form of the Self,
unique and solitary,
Brahman's glory shines
directly from Himself on Himself.
Penetrate deep within,
your thought piercing to its source,
your mind having plunged into itself,
with breath and sense held close in the depths,
your whole self fixed in yourself,
and there, simply BE!

[19] Letter from C.G. Jung to V. Subrahmanya Iyer(in English) Jan 9, 1939 *Letters*, ed. Gerhard Adler (Princeton, 1973), p.255.

[20] See *Talks with Sri Ramana Maharshi*, (Tiruvannamalai: Ramanasramam, 1994, first published 1955), p. 162, para 197.

[21] Ramana Maharshi: "Self-Enquiry," *Maharshi's Gospel* (Tiruvannamalai: Sri Ramanasramam, 1939), 45.

[22] Cited by Narasimha Swami: *Self-Realization: The Life and Teachings of Sri Ramana Maharshi* (Tiruvannamalai: Sri Ramanasramam, 1993, originally published 1931), p. 202.

[23] Elliot Deutsch: *Advaita Vedanta, A Philosophical Reconstruction* (Honolulu: East-West Center Press, 1968), p. 175. Also cited by Ken Wilber: *The Spectrum of Consciousness* (Quest, 1977), p. 166.

- [24] C.G. Jung: "Yoga and the West" (1936), *Psychology and the East*, (Princeton, 1978), p. 82, para. 869.
- [25] C.G. Jung: "Psychology and religion: the History and Psychology of a Natural Symbol": (1937), *Collected Works* (Princeton, 1969), vol. 11, p. 82, para. 140.
- [26] C.G. Jung: Foreword to "Introduction to Zen Buddhism," *Psychology and the East*, (Princeton, 1978), 138-157, p. 147, para. 892.
- [27] C. Richard Wright: "The Spread of Self Realization Fellowship (Yogoda Sat-Sanga) over the Earth" [www.ananda.it/it/yogananda/india1935/india19.html]. The visit is also described in *Talks with Sri Ramana Maharshi*, pp. 101-103, para. 106-108. There was a discussion about the nature of the Self. It is interesting that Ramana refers to the Self as one's Being, and then refers to the Biblical definition of God in Exodus: "I am that I am." Ramana also says that if we search for the source of the ego, then Bliss is revealed.
- [27A] Ramana Maharshi: *Talks with Sri Ramana Maharshi*, p. 121 para. 138.
- [28] Heinrich Zimmer: *Der Weg Zum Selbst: Lehre und Leben des indischen heiligen Shri Ramana Maharshi aus Tiruvannamalei* (Zurich: Rascher, 1954).
- [28A] Devaraja Mudaliar: *Day by Day with Bhagavan* (Tiruvannamalai: Sri Ramansramam, 1995), pp. 168, 285.
- [29] J. J. Clarke: *C.G. Jung on the East* (London: Routledge, 1995), p. 8 [citation from *Memories, Dreams, Reflections*, p. 275].
- [30] Letter from C.G. Jung to Gualthernus H. Mees, Sept. 15, 1947. *C.G. Jung: Letters*, ed. Gerhard Adler (Princeton, 1973), Vol. I, p. 477. There is a record of Mees's visit to Ramana in *Talks with Sri Ramana Maharshi*, p. 120, par. 136. Mees visited for several days in January, 1936.
- [31] C.G. Jung: "Holy Men of India," *Psychology and the East*, (Princeton, 1978), 176-186, p. 179, para. 955.
- [32] *Paul Brunton: Essential Readings*, ed. Joscelyn Godwyn (HarperCollins, 1991), p. 24. George Feuerstein's view that Brunton's break with Ramana was only after publication of *The Hidden Teaching Beyond Yoga* is clearly wrong. See "Paul Brunton: From Journalist to Gentle Sage." [<http://yrec.info/modules.php?name=Content&pa=showpage&d=125>]
- [33] Paul Brunton: *The Notebooks of Paul Brunton* (Burdett, NY: Larson, 1984), Vol. 8, s. 6:233.
- [34] Paul Brunton: *The Hidden Teaching Beyond Yoga* (London: Rider & co., 1969, first published 1941), pp. 16-18.
- [35] Letter from Brunton to Iyer; copy in Brunton Archive. Cited by Annie Cahn Fung: "Paul Brunton: A Bridge Between India and the West," Doctoral thesis, Sorbonne, 1992). Online at [<http://wisdomsgoldenrod.org/publications/>]. Brunton also refers to the fact that Ramana was unable to exercise the slightest control over the administration of the ashram. See also *Hidden Teaching*, p. 18.

[35A] Jeffrey Moussaieff Masson: *My Father's Guru: A Journey through Spirituality and Disillusion* (New York: Addison-Wesley, 1993), p. 25.

[35B] *Talks with Sri Ramana Maharshi*, (Tiruvannamalai: Ramanasramam, 1994, first published 1955), p. 204 par. 250.

[36] Paul Brunton: *The Notebooks of Paul Brunton* (Burdett, NY: Larson, 1984), vol. 10: 2:462. There was a lawsuit against the ashram with respect to ownership of the property upon which it was built. Ramana was even examined in that lawsuit. He said that he did not start the ashram, but that his followers set themselves up around him.

[36B] *Talks*, 204; paragraph 250 (Sept. 7, 1936).

[37] Jeffrey Moussaieff Masson: *My Father's Guru: A Journey through Spirituality and Disillusion* (New York: Addison-Wesley, 1993)

[38] Paul Brunton: *The Notebooks of Paul Brunton* (Burdett, NY: Larson, 1984), vol. 10, "The Orient", s.2:441.

[39] Wilber says,

I don't think we could say that Ramana was an exemplary representative of an integral view; but his own Self-realization—or the recognition of the always-already truth of the Witness and its ever-present ground in One Taste—was unsurpassed." Ken Wilber: *One Taste* (Boston, Shambhala, 1999), p. 201.

[40] Arthur Osborne: *Ramana Maharshi and the Path of Self-Knowledge*, (Maine: Samuel Weiser, 1997, first published 1970), p. 24.

[41] *The Maharshi*, September/October 1997. The Article was first published in September 1931 monthly magazine called PEACE, the journal of Swami Omkar's Shanti Ashrama in Andhra Pradesh. It was later reprinted in the April, 1966 issue of the Mountain Path. Online at [http://www.arunachala.org/NewsLetters/1997/sep_oct.html].

[42] Paul Brunton: *The Notebooks of Paul Brunton* (Burdett, NY: Larson, 1984), Vol. 10, s. 2:366. But he also criticizes Iyer's view as rejecting the mystical, and relying only on the intellect for the quest. *Talks with Sri Ramana Maharshi*, p.127 reproduces a dialogue between Ramana and Brunton. Ramana tells Brunton that the Scriptures speak of the gods because they would not understand the bare truth of the Self. Brunton complains that Ramana always speaks from the highest viewpoint. Yet in *The Hidden Teaching*, Brunton himself distinguishes between two viewpoints or standpoints: the immediate (common) and the ultimate (philosophic).

[43] Paul Brunton *The Notebooks of Paul Brunton* (Burdett, NY: Larson, 1984), vol. 8: Reflections on my Life and Writings, p.212:

[44] See Wilhelm Halbfass, ed., *Philology and Confrontation: Paul Hacker on Traditional and Modern Vedanta* (Albany: State University of New York Press, 1995). Also Wilhelm Halbfass: *India and Europe: An Essay in Understanding* (Albany: State University of New York Press, 1988).

[45] Swami Vivekananda: *Practical Vedanta* (Calcutta: Advaita Ashram). The book contains lectures he gave in London in 1896).

[46] V. Subrahmanya Iyer: "Shankara and Our Own Times," reprinted in his book, *The Philosophy of Truth* (Salem :Sudharma ,1955). See also Iyer's book, *The Meaning of Life* (self-published from 'Mysore Lodge', Madanapalli, A. P.). In the latter book, Iyer argues that the art of living consists in being in tune with nature and in tune with the law of life. It starts with self-enquiry: "Who am I? Whither do I come? What is the purpose and meaning of life?" It is based on self-knowledge, the principles of dharma and the law of karma.

[47] Letter from C.G. Jung to V. Subrahmanya Iyer dated Sept 16, 1937 (in English). *Letters*, ed. Gerhard Adler (Princeton, 1973), p. 235.

[48] C.G. Jung: *Memories, Dreams, Reflections*, ed. Aniela Jaffé (New York: Vintage, 1965), p. 275.

[49] Letter from C.G. Jung to V. Subrahmanya Iyer in English Jan 9, 1939 (in English). *Letters*, ed. Gerhard Adler (Princeton, 1973), p.255.

[50] Clarke says,

It may be that Jung, in order to maintain his stance of independence, felt it necessary to avoid a man who, by repute, may well have been able to penetrate his defences, for just as he had since his boyhood refused to bend his knee to the Christian way of faith, so with regard to Eastern spirituality his attitude remained one of guarded objectivity. (J.J. Clarke, *Jung and Eastern Thought* (London: Routledge, 1994), p. 8).

[51] A record of the visit of W.Y. Evans-Wentz with Ramana from January 24 to 30, 1935 is given in *Talks with Sri Ramana Maharshi* (Tiruvannamalai: Sri Ramanasramam, 1994, first published 1955), pp. 9-19, para.17-20. Evans-Wentz had brought a letter of introduction from Brunton. As of the date of his visit, Evans-Wentz had translated *The Tibetan Book of the Dead* (1927), *Tibet's Great Yogi Milarepa* (1928), and a third book on *Tibetan Yoga and its Secret Doctrines* (1935). Jung wrote an introduction to Evans-Wentz's translation of *The Tibetan Book of the Dead*. See C.G. Jung, "On 'The Tibetan Book of the Great Liberation,'" *Psychology and the East* (Princeton, 1978).

[52] Letter from C.G. Jung to W.Y Evans-Wentz, dated Feb 9, 1939 (in English), *C.G. Jung: Letters*, ed. Gerhard Adler (Princeton, 1973), Vol. 1, p. 261.

[53] C.G. Jung, "On 'The Tibetan Book of the Great Liberation,'" *Psychology and the East* (Princeton, 1978), p. 112, para. 774.

[54] Letter from C.G. Jung to V. Subrahmanya Iyer, dated August 29, 1938 (in English), *C.G. Jung: Letters*, ed. Gerhard Adler (Princeton, 1973), Vol. 1, p. 247.

[55] Letter from C.G. Jung to Gualthernus H. Mees, Sept. 15, 1947. *C.G. Jung: Letters*, ed. Gerhard Adler (Princeton, 1973), Vol. I, p. 477.

[56] C.G. Jung: *Psychological Types* (Princeton, 1971), p. 201, para. 336. At p. 118, para 188 Jung says that *Brahman-atman* is a primordial image of the unconscious.

[57] C.G. Jung: *Psychological Types* (Princeton, 1971), p. 198, para. 330.

[58] Ramana Maharshi: *The Teachings of Ramana Maharshi*, ed. Arthur Osborne (New York: Samuel Weiser, 1978), p. 16. Note: Osborne's son was the inventor of the Osborne computer.

[59] A. Devaraja Mudaliar: *Day by Day with Bhagavan* (Tiruvannamalai: Sri Ramanasramam, 1995), p. 233.

[60] C.G. Jung: "Holy Men of India," *Psychology and the East* (Princeton, 1978), p. 179 para. 955. Note: Dooyeweerd would not use the word 'autonomy' with respect to our selfhood, for even our selfhood exists only as meaning in relation to God.

[61] *Talks with Sri Ramana Maharshi* (Tiruvannamalai: Sri Ramanasramam, 1994, first published 1955), pp. 279-80, para.317. In this passage, Ramana distinguishes between two kinds of *vasanas*—those that cause bondage (*bandha hetuh*) and those that give enjoyment for the wise (*bhoga hetuh*). The latter do not obstruct realisation. Thus, in his view, not all *vasanas* need be destroyed.

[62] *Ibid.*, p. 145, para. 174.

[63] *Ibid.* p. 174, para. 204.

[64] *Ibid.* p. 256, para. 293.

[65] *Ibid.*, p. 327, para. 338. See also p. 102, para. 106; p.106 para. 112, p. 140 para. 163, p. 155 para. 188, p. 187 para. 226, p. 323 para. 355, p. 401 para. 433, p. 424 para. 450p. 487 para. 503p. 556 para. 601.

[66] B.V. Narasimha Swami: *Self Realization: The Life and Teachings of Sri Ramana Maharshi* (Tiruvannamalai: Sri Ramanasramam, 1993, first published 1931).

[67] Paul Brunton: *A Search in Secret India* (London: Rider & Co., 1934).

[68] Arthur Osborne: *Ramana Maharshi and the Path of Self-Knowledge* (Samuel Weiser, 1997, first published 1970). We must also bear in mind that Osborne was himself from the West, and may have used Western categories in interpreting Ramana.

[69] For example, I question Dourley's interpretation of Boehme, Eckhart and Jung. Dourley interprets them all as seeing creation as necessary for God to achieve consciousness. See John P. Dourley: "Revisioning Incarnation: Jung on the Relativity of God," *Shim-Song Yon-Gu: Journal of the Korean Jung Institute* (2001) Vol 16, no. 1, p. 1-29, available online. I agree with Franz von Baader's interpretation of Eckhart and Boehme: that the dynamism within God's trinity is distinct from the dynamism within our own selfhood and creation. To confuse the two dynamic movements, and to say that creation is necessary for God, amounts to pantheism (instead of panentheism).

[70] I discuss Abhishiktananda's views in my thesis. Abhishiktananda discussed with his fellow priest, Jules Monchanin, the relation of Hindu ideas to the Christian ideas of the Trinity. See Jules Monchanin: *Mystique de l'Inde, mystère chrétien* (Fayard, 1974). Monchanin also argued that creation was not necessary for God's own fulfillment.

[71] Edward F. Edinger: *The New God-Image* (Wilmette, Ill.: Chiron, 1996), p. 35.

[72] Letter from C.G. Jung to Pastor Tanner of Feb. 12, 1959, *Letters*, Gerhard Adler (Princeton, 1973), Vol. II, p. 484. Cited in Edward F. Edinger: *The New God-Image* (Wilmette, Ill.: Chiron, 1996), p. 35.

[73] C.G. Jung: *The Psychology of Kundalini Yoga: Notes of the Seminar Given in 1932*, ed. Sonu Shamdasani (Princeton: Bollingen 1996).

[74] Richard Noll: *The Jung Cult: Origins of a Charismatic Movement* (Princeton, 1994).

[75] Harold Coward: *Jung and Eastern Thought* (Albany: State University of New York, 1985), p. 117.

[76] Ray Harris explores these and other ambiguities in Jung's thought in his excellent article "Revisioning Individuation," <http://207.44.196.94/~wilber/harris2.html>. Ken Wilber says that the failure to distinguish between the two uses of archetype is the pre/trans fallacy: confusing the pre-personal with the transpersonal. Wilber also refers to forms that pull us towards the true Self. They are future structures attempting to come down, not past structures attempting to come up. He cites Ken Wilber: *Sex, Ecology, Spirituality*, (Boston: Shambhala, 1995), p. 249. Harris also quotes Wilber's *The Eye of Spirit*:

The entire manifest world arises out of the Formless (or causal Abyss), and the first forms to do so are the forms upon which all others will rest – they are the "arche-forms" or archetypes. Thus, in this use, the archetypes are the highest Forms of our own possibilities, the deepest Forms of our own potentials – but also the last barriers to the Formless and the Nondual.

From Ken Wilber, *The Eye of Spirit* (Boston: Shambhala, 1997), p. 266.

[77] C.G. Jung: *On the Nature of the Psyche* (Princeton, 1960), para 407

[78] *Ibid.*, para 40

[79] C.G. Jung: Foreword to "Introduction to Zen Buddhism," *Psychology and the East* (Princeton, 1978), p. p. 146, para. 891.

[80] C.G. Jung: Foreword to "Introduction to Zen Buddhism," *Psychology and the East* (Princeton, 1978), p. 147, para. 893.

[81] C.G. Jung: "Commentary on The Secret of the Golden Flower," *Psychology and the East* (Princeton, 1978), pp. 29, 30, para. 43.

[82] C.G. Jung: Foreword to "Introduction to Zen Buddhism," *Psychology and the East* (Princeton, 1978), p. 151, para. 898.

[83] C.G. Jung: "Yoga and the West," *Psychology and the East* (Princeton, 1978), p. 85, para. 875.

[84] Paul Brunton: *Conscious Immortality* (Tiruvannamalai: Sri Ramanasraman, 1996), p. 39.

[85] K.K. Nambiar: *The Guiding Presence of Sri Ramana* (Tiruvannamalai: Sri Ramanasramam, 1997, first published 1984), p. 53.

[86] A. Devaraja Mudaliar: *Day by Day with Bhagavan* (Tiruvannamalai: Sri Ramanasramam, 1995), p. 14.

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